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THE KĀSHMĪRĪ RĀMÂYAṆA

COMPRISING THE

ŚRIRĀMÂVATĀRACARITA

AND THE

LAVAKUŚAYUDDHACARITA

OF

DIVÂKARA PRAKĀŚA BHAṬṬA.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM IN ENGLISH BY

SIR GEORGE A. GRIERSON, O.M., K.C.I.E., PH.D., LITT.D., LL.D.,
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Work Number 253

Issue Number 1509 New Series

(Complete Work)

CALCUTTA:

Printed at the Baptist Mission Press.
Published by the Asiatic Society of Bengal, 1, Park Street.
1930.

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PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

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ERRATA.

In the page-headings of pp. 18, 20, **22**, **24**, **26**, **28**, **30**, **and 32**, *for* CARITAM, *read* CARITA.

Page 2, Verse 14, *read* **sõtán[1].**

,, 5, In footnote, *read pöṭh[i].*

,, 6, Verse 69, *read* **wuchān.**

,, 6, Verse 72, *read* **Ojudyā.**

,, 6, Verse 74, *read* **kõpān.**

,, 8, In title to Chapter 4, *read* MĀRĪCA.

,, 20, Verse 259, *read* **sirī khot[u] lob[u].**

,, 24, Verse 294, *read* **'mĕ.**

,, 26, In Heading, *read* KĀṆḌA.

,, 29, Verse 369, *read* **warn.**

,, 35, In Heading, *read* KĀṆḌA.

,, 35, In the title to Chapter 26, *read* VĀLI.

,, 40, In Heading, *read* KĀṆḌA.

,, 42, Verse 545, *read* **shurāh shĕth.**

,, 44, Verse 573, *read* **Wasanth.**

,, 45, Verse 585, *read* **kánḍ[i].**

,, 66, Verse 883, *read* **āsan.**

,, 71, In the title to Chapter 48, *read* **HANUMAT.**

,, 97, Verse 1255, *read* **Wölmīki.**

,, 99, Verse 1277, *read* **shĕnashcar.**

,, 111, Verse 1461, *read* **vütsh[u]kh ākāshĕ-wönī.**

,, 129, Verse 1646, *read* **Waikunṭh.**

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INTRODUCTION.

During my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmâyaṇa in the Kāshmīrī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divâkara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhajīvana Siṁha, who, according to Hariścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōjawār (Skt. *Gulikāvāṭikā*) Quarter of the City of Śrīnagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahôpâdhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmīrī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmīrī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrīnagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.[1]

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

[1] A concordance of the two texts is given in the second Part of the Kāshmīrī Dictionary, published by the Asiatic Society of Bengal in 1924.

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Rājānaka's poem entitled the *Śiva-Pariṇaya*.[1] In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmīrī Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmīrī as spoken by Paṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmīrī described in the usual grammars. There is only one important divergence. In Kāshmīrī, as now written, the present participle of every verb ends in ān, as in **karān**, doing. In this poem, it ends either in an or in ān as required by the metre. Thus, **karan** or **karān**. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8*e*).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, **gŏbarō**, is for **gŏbar**, O son; **karayō** is for **karay**, I shall make for thee; **kotū** is for **kot**[u], where ?; **kasū** is for **kas**, to whom ?; and so on through the rest of the song.

Forms such as **lasiyĕy** (verse 425) and **gatshiyĕy** (496) may perplex a beginner in the study of the language. They should be analysed as **lasi-y-ĕy** and **gatshi-y-ĕy**, in which the **y** is the suffix of the dative singular of the second personal pronoun, and **ĕy** is for **ay** the suffix with the meaning 'if,' in which the a has become **ĕ** under the influence of the preceding **y**. **Lasiyĕy** therefore means "if she survive for thee (a dativus commodi)", and **gatshiyĕy** means "if (thine own life) is desirable for thee". In verse **531**, **kor**[u] is a village form for **koḍ**[u], and has no connexion with **karun**, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Paṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *saṁsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmīrī verse, stress accent has usually superseded quantity [2], so that,

[1] Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

[2] This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition e *Lallā Vākyāni*, and I need not repeat what is there said.

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while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form,... ◡ – – –, ◡ – – –, ◡ – –. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Baḥr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Maḥmūd Gāmī's *Yūsuf Zulaikhā*, published in the ZDMG., XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following :—

1. *a*. Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in **pōlōd**[1] (19), scanned as – – ◡ (cf. No. 6), **lācār** – – (29, cf. No. 8*c*), **sampanan** – ◡ – (12), **gardūñ**^{u} – – (16, cf. No. 6) and **rost**^{u} (161, 1239), scanned – or – ◡ (cf. No. 6).

b. As a rule, conjuncts of a consonant plus y do not lengthen a preceding vowel by position. Thus **satakyau** ◡ ◡ – (11), and **patyum**^{u} ◡ – (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, **bŏmbara** ◡ ◡ ◡ (190, so 184) ; **chambas** and **phambas**, both ◡ – (1014) ; **kambar** ◡ – (882) ; **samböj**^{u}**n** ◡ – – (977, so 574, 1289) ; **yĕmb**^{a}**rzal** ◡ – – (184) ; but **pampōsh** – – ◡ (648, cf. No. 8*a*) ; **sŏmbôrukh** – – – (777) ;

languk^{u} ◡ – (607, cf. No. 6) ; **mangyūm** ◡ – (612) ; **prangas** ◡ – (1147) ; **tĕngal** ◡ – (1082) ; but **sankaṭh** – – (419) ; **nĕngalān** – ◡ – (415) ;

ganḍith ◡ – (86, 852), but – – (882) ; **kanḍyau** ◡ – (1210) ;

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andar ◡ – (53, 609, *et passim*); **mandachana** ◡ ◡ ◡ ◡ (1241); **sŏndarāh** ◡ ◡ – (351); **tasandis** ◡ ◡ – (961); **tsandan** ◡ – (692, 1080); **wanday** ◡ – (1079); **yindarzīth** ◡ – – (872); **zinda** ◡ ◡ (1260, so 849);

kahanza ◡ ◡ – (766, cf. No. 5*a*); **tasanzau** ◡ ◡ – (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3*b*). Thus, **achiv wuch** ◡ – – and **namith bĕh wuch wanan** ◡ – – – ◡ – (11), and so elsewhere. In **bĕh** the syllable is closed, as the **h** is part of the word; but a syllable ending in *hā-ĕ-mukhtafī* is not treated as if closed. This is most common in parts of the verb substantive, such as **chuh, chĕh,** both of which scan as ◡, *e.g.*, in 13, 48. If these words scan as long, it is under rule 5*a*.

3. *a*. An open syllable with a short vowel usually scans as short, as in **na** ◡ (74); **tsĕ** ◡ (21); **āsi** – ◡ (18); **ka-ras** ◡ – (170); **pātāla ta-la** – – ◡ ◡ ◡ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in **gam-ō-shōdī** ◡ – – – (24); **gatshan ālam-i** – ◡ – ◡ ◡ (722, cf. No. 5*a*). But usually the syllable even in such circumstances scans as long, according to No. 2, as in **gatshun āsiy** ◡ – – – (21); **bāgas andar** – – ◡ – (22, cf. No. 1*c*).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in **n**. Thus, **ḍēshĕn na zāth** – ◡ – – (258, cf. No. 5*a*); **nidarshĕn hôwun** – – ◡ – – (260, cf. id.); **timan nish** – ◡ – (1753, cf. id.). On the other hand, we have cases like **kárin pāray**, scanned ◡ ◡ ◡ – –, for which see No. 9*b*.

4. *a*. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus **sūtin** is ◡ – in 95, 469, 530, 606, etc., but – – in 31, 90, 94, 106, etc. Similarly, we have **bāhan** ◡ – (742); **khōworᵘ** ◡ – (552); **yūtuy** ◡ – (633); **būtarāth** ◡ ◡ – (504), but – ◡ – (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have **butarāth** ◡ ◡ – in 585. Similarly, in the reverse way, **mangani** – ◡ ◡ becomes **manganē** – ◡ – in 1393, and **trāhi** – ◡ becomes **trāhē** – – in 1403.

5. *a*. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus **akis** ◡ – may, if

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the metre require it, be read as if it were **akkis** – –. This is very common, occurring in line after line. Typical examples are :— **atha** – ⏑ (724), but **athawās** ⏑ – – (737); **biyĕ**, twice in 671, once ⏑ ⏑, and once (written **bīyĕ**) – ⏑ ; **dasta**, and **basta** both – – in 573, cf. **dudasta** and **sĕdasta**, both ⏑ – – in 1351 ; **gayĕ** – ⏑ (607) ; **gatshan ālam-i** – ⏑ – ⏑ ⏑ (722, cf. No. 3*b*); **gatshiyĕy** ⏑ – – (496, 840) ; **kahanza** ⏑ ⏑ – (766, cf. No. 1*c*) ; **kȧm**^{i} – ⏑ (184) ; **kruh** – ⏑ (885, cf. No 8*d*) ; **mārani** – – ⏑ (424, 546) ; **mutsȧrin** ⏑ – – (141) ; **nidarshĕn hôwun** – – ⏑ – – (260, cf. No. 3*c*); **samāph** – – ⏑ (1730, cf. No. 8*a*) ; **sulanövin** – ⏑ – – (1129) ; **ta dān** – – (1281) ; **timan-nish** – ⏑ – (1753, cf. No. 3*c*) ; **yitha** ⏑ – (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in **rāma rāma** – ⏑ – – (182, etc.) ; **sāta sāta** – ⏑ – – (1365) ; **wāra wāra** – ⏑ – – (1731). In **trāhi trāhē** – ⏑ – – (1403), the scansion is indicated by the spelling (cf. No. 4*b*).

b. What may be called metrical metathesis occurs in **mahā** (735), scanned – ⏑ ; but **mahāryosh**^{u} ⏑ ⏑ – (1681).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in **bīṭh**$^{\ddot{u}}$ – ⏑ (982) ; **kȧm**^{i} – ⏑ (see No. 5*a*) (184) ; **ös**^{i} **yüts**$^{\ddot{u}}$ – ⏑ ⏑ ⏑ (1332) ; **rūd**^{u} – ⏑ (904). Often it is impossible to say whether they are counted or not. Thus **yüts**$^{\ddot{u}}$ quoted above may be counted either as ⏑ ⏑ or as –. So **lȧg**^{i} **thāh** ⏑ ⏑ – or – – (546) ; **push**$^{\breve{e}}$**rin** ⏑ ⏑ – or – – (141) ; **rĕsh**^{i} **ȧk**^{i} ⏑ ⏑ – ⏑ or – – ⏑ (551) ; **sond**^{u} (56, cf. 1*c*) and other similar words ⏑ ⏑ or –.

Sometimes a *mātrā*-vowel is certainly not counted, as in **būz**^{u} – (592). This is frequent at the end of a line, as in **ȧnd**^{i}**hīr**$^{\ddot{u}}$ ⏑ ⏑ – or – – (982) ; **bīṭh**$^{\ddot{u}}$ (rhyming with **Yindarzīth**) – (872) ; **ḍīṭh**$^{\ddot{u}}$ (id.) – (699) ; **sȧnd**^{i} **pöṭh**^{i} ⏑ ⏑ – or – – (1332) ; **ṭhöṭh**^{i} – 1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, **biyĕ** ⏑ ⏑ for – (671) ; **mandachana** ⏑ ⏑ ⏑ ⏑ for – – (1241) ; **satakyau** ⏑ ⏑ – for – – (11) ; **tsandrama** – ⏑ ⏑ for – – (1188) ; **yĕli** ⏑ ⏑ for – (144), but – ⏑ (see No. 5*a*) in 147.

8. *a*. As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as – ⏑, provided the next word begins with a consonant. Thus, **āv lagi** – ⏑ ⏑ ⏑ (607) ; **ganj push**$^{\breve{e}}$**rin** – ⏑ ⏑ ⏑ – (141) ; **gös kindras** – ⏑ – – (144) ; **lūkh kahanza** – ⏑ ⏑ ⏑ – (cf. No. 5*a*) (766) ; **manz tim** – ⏑ – (603) ;

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nāv Lankā – ⏑ – – (607); **nēr kar** – ⏑ – (481); **sakth tyuth^{u} ās** – ⏑ – – (417); **samāph kar** – – ⏑ – (cf. No. 5*a*) (1730); **sawār pyāda** ⏑ – ⏑ ⏑ – ⏑ (cf. No. 9*a*) (1323); **zanm prôwuth** – ⏑ – – (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: —— **bār ȧs^{i}** – ⏑ ⏑ ⏑ (460); **khūn az** – ⏑ – (814); **kõpyōv ākāsh** – – ⏑ – – (170); **lōl akh** – ⏑ – (751); **nast almā-süc^{ü}** – ⏑ – – – (1268); **nāv ôsus** – ⏑ – – (317); **pampōsh āsam** – – ⏑ – – (648); **yād ösiy** – ⏑ – – (667).

c. But this rule is very laxly followed, and, in Kāshmīrī, the addition of the extra short vowel is really optional. Thus we have **butarāth kȧnḍ^{i}** ⏑ ⏑ – ⏑ – (585), but **būtarāth sör^{ü}y** – ⏑ – – – (595); **gōs dikh** – ⏑ – (235), **gōs tsandrama** – ⏑ – ⏑ ⏑ (1188), but **gōs dubāray** – ⏑ – – (800), and **gōs môl^{u}** – – (815); **kān wuch** – – (552); **mangyūm kyāh** ⏑ – – (cf. No. 1*c*) (612): **sũty pānas** – ⏑ – – (943), but **sũty rūd^{u}** – – ⏑ (904); **zamīn Sugrīv az** ⏑ – – – ⏑ – (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in **dĕv môrun** – ⏑ – – (350); **kruh tot^{u}** – ⏑ – (885); **z^{a}y môsum** – ⏑ – – (1384).

e. The modern Kāshmīrī Present Participle ends in **-ān**, but the old language had also the termination **-an**. Thus, **karān** or **karan**, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, **wuchan gatsh** ⏑ – – (10); **wuchān āsam** ⏑ – – – (535), and so on.

9. *a*. Scansion is not uncommonly helped out by Anaptyxis (*Svara-bhakti*). Examples are **āphtāban** – ⏑ – – (1273); **āsmānas** – ⏑ – – (878); **hukmrönī** – ⏑ – – (1133, 1137); **shĕstras** – ⏑ – (1113); **pyāda** ⏑ – ⏑ (1323); **yistāday** – ⏑ – – (950). Occasionally this is indicated by the spelling, as in **ar^{a}th** ⏑ – (for **arth**) (1187); **hukum** ⏑ – (for **hukm**) (1186), while we have **hukm** – ⏑, without anaptyxis, in 1185; **jal^{a}d** ⏑ – (770); **kar^{a}m** ⏑ – (581); **wast^{a}r** – – (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is **n**. Thus, **ditin dānas** ⏑ ⏑ ⏑ – – (1734); **dyutun Lôhūr** ⏑ ⏑ ⏑ – – (1738); **kȧḍin kāh sās** ⏑ ⏑ ⏑ – – (1740); **kȧrin pāray** ⏑ ⏑ ⏑ – – (221, 253); **lodun Sugrīwas** ⏑ ⏑ ⏑ – – – (833).

10. Even if all the above licences are allowed for, there are still

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some lines that defy quantitive scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, **khoṭ^{u}nam yuth^{u} bŏh ḍēshĕn**, which should scan ᴗ ᴗ – ᴗ ᴗ ᴗ – –, must be read as if it were ᴗ¯ᴗ ᴗ ᴗ¯ᴗ – – ᴗ; and in 425 **lasiyĕy** occurs twice, and the first time must be read ᴗ ᴗ¯ᴗ, and the second time ᴗ – –.

Occasionally a line begins with a trochee instead of an iambus. Examples are **sarv-i-kad** (353), where we have – ᴗ – instead of ᴗ – –, and **hēr sŏṭhküc^{ü}** (571) – ᴗ – – instead of ᴗ – – – (cf. No. 8*a*) **sŏrga-manza** (1567) – ᴗ ᴗ ᴗ (cf. No. 1c) instead of ᴗ – ᴗ ᴗ.

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have **jigaras dādi sastis**, which scans, ᴗ ᴗ – – ᴗ – –, but must be read as ᴗ – – – ᴗ –. The word **jigaras** being read as if it were scanned ᴗ – and **dādi sastis** as – – ᴗ –.

Similarly, two contiguous vowels are occasionally telescoped into one as in **dashā āyĕs** (420), which must be scanned ᴗ – –.

Now and then we come across rhymes that would not be allowed in India Proper. Such are **tim** rhyming with **kåm^{i}** (795), **kāḍ** rhyming with **tār** (632), and **Yindarzīth** rhyming with **ḍīṭh^{ü}** and **bīṭh^{ü}** (699,872). The last two (**kāḍ** and **Yindarzīth**) are due to the weak difference in sound between cerebrals and dentals in Kashmīr.

So much for the *Baḥr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accents employed in recitation have been kindly marked for me by Paṇḍit Nityânanda Śāstrī, the Head of the S.P. College in Śrīnagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ´ :—

Kusalyā́yĕ-haṇdí gŏbarṓ
karayṓ gū́ra-gū́ra 210.

kotū́ gōhám ts^{a}h mĕ trṓvith
kasū́ hĕka hā́l bṓvith

ás^{i} kasū máṭi-thṓvith
karayṓ gū́ra-gū́ra 211.

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lagayő pótᵘ-tshā́yĕ
hiý kū́rᵘthas bŏh zā́yĕ
nā́ras wŏ́th bŏh lā́yĕ
karayő gū́ra-gū́ra 212.

mĕ dápyōv Rā́ma rā́ja
khŏsh gǿy na ṓra-mā́ji
ādanạ́ki síra-bā́ji
karayő gū́ra-gū́ra 213.

tsĕ pū́rⁱtham bū́rza-jā́ma
bŏh tshā́ḍath gā́ma-gā́ma
parayő Rā́ma Rā́ma
karayő gū́ra-gū́ra 214.

In the following, there are four accents to a line :—

hāryḗy bṓz pōshĕnū́lüñᵘ bōla-bā́shĕ
āshé-rastḗn gāsh haiý ā́v 1102.

dám chuh duniyā́h tsaṭith wā́lawā́shĕ
zā́la lágⁱ rā́zahams kathi kán thā́v
Rāma-júvⁱ shĕchⁱ haiy lüzᵘ ánda-gā́shĕ
āshé-rastḗn gāsh haiý ā́v 1103.

brū̃ṭhímᵘ āsh chḗy nĕ̦ndᵃrí nā́shĕ
sĕ̦ndᵃrí-tham sṓnᵘ ā̃gán tsā́v
hada-róstᵘ dila tás kar tálā́shĕ
āshé-rastḗn gāsh haiý ā́v 1104.

lalawún lāla-phólᵘ ma kar shúrⁱ-bā́shĕ
sulawún sulavíth hā́l tas bā́v
mŏlawáni gatshi nyúnᵘ phŏlawáni gā́shĕ
āshé-rastḗn gāsh haiý ā́v 1105.

pātā́la khotᵘ kína wothᵘ ákā́shĕ
prakā́shĕ tasandi-sū́ty dāg haiý drā́v
nā́v chus azaláyĕ abadā́ki gā́shĕ
āshé-rastḗn gāsh haiý ā́v. 1106.

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Although the whole Kāshmīrī poem roughly corresponds with Vālmīki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmīki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandôdarī was originally a fairy (**parī**, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandôdarī, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandôdarī never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅka, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmīki, is very widely spread. In the *Adbhuta Rāmâyaṇa*,[1] although said to be the daughter of Mandôdarī, Rāvaṇa had nothing to do with her begetting. Mandôdarī became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,[2] Rāvaṇa had insulted an ascetic princess, named Maṇimatī, who, out of revenge, became in her next birth his and Mandôdarī's daughter, in order to destroy him. In the Malay Rāmâyaṇa, Sītā is also the daughter of Mandôdarī, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.[3] In the

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[1] See *Bulletin* S.O.S., IV, 13ff.

[2] Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

[3] See A. Zieseniss. *Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung,* pp. 12, 71. The Malay version has a curious addition that Mandôdarī was Daśaratha's wife, and was mother of Rāma and Lakṣmaṇa. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandôdarī in fulfilment of it. Unknown to Daśaratha, Mandôdarī, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

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Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandôdarī. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.[1] In the Tibetan Rāmâyaṇa, she is the daughter of Rāvaṇa by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.[2] In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmīki Rāmâyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmīki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvaṇa,—what Professor Jacobi calls the "Rāvaṇeïs". In the Kāshmīrī poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmīki), and, secondly, the story of the Rāvaṇeïs. In the Vālmīki *Uttara-kāṇḍa*, after the Rāvaṇeïs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Lakṣmaṇa's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmâyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmīrī account of the miraculous birth of Kuśa.

[1] See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvaṇa, id., note 328, p. 260.

[2] See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan* in "Indian Studies in Honor of Charles Rockwell Lanman", p.198.

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With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divâkara's poem as given in the text here printed.

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SUMMARY OF THE POEM.

I. THE RAMÂYAṆA.

BĀLA KĀṆḌA.

1 (1–48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire;—and so on.

2 (49–69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70–100). Daśaratha is a pious king of Ayōdhyā. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Īśvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

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becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101–113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.[1] Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagīratha.[2]

5 (114–123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124–139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140–143). On the way back to Ayōdhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

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[1] The Kāshmīrī form of the name is "Mörinj," which it is interesting to compare with the Malay "Martanja" (Zieseniss, 29, 85).

[2] The fact of the telling is stated, but the story is not given.

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AYŌDHYĀ KĀṆḌA.

8 (144–165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166–181). The matter becomes public property.[1] Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182–200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201–208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209–219). Kauśalyā's lament for her son.

13 (220–229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śēṣa. Viṣṇu's conch and discus are re-born as Śatrughna and Bharata, Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

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1 Verse 166 is repeated in verse 262, and is here clearly out of place.

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14 (230–242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243–261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262–272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273–296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he reproved Lakṣmaṇa.[1]

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,[2] but on one particular day he does not

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[1] Apparently a reference to V. Rām. II, xcvi, xcvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

[2] This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,

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appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARAṆYA KĀṆḌA.

19 (312–320). Rāma introduces Sītā to Ahalyā,[1] and the three visit Agastya.[2] The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavatī]. Sītā is annoyed by a crow,[3] which is driven away by Rāma with an arrow made of *darbha*-grass.

20 (321–335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336–342). Sūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

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Daśaratha, being guilty of Brahmacide owing to the death of Śrāvaṇa, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvarī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

[1] Not in V. Rām. [2] V. Rām. III, xiff. [3] V. Rām. II, xcv.

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insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343–368). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Marīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369–404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

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Rāvaṇa appears to Sītā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405–431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.[1] Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandôdarī.

Sītā is really the daughter of Mandôdarī. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandôdarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

[1] All this is very much confused, but I think I have got the right meaning.

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born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her[1]].

25 (432–443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.[2] As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [*i.e.*, they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIṢKINDHYA KĀṆḌA.

26 (444–512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

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[1] This part of the story is continued in § 32.

[2] Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

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the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Ṛṣi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

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his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀṆḌA.

27 (513–566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other[1] they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jaṭāyu's fate and of the rape of Sītā. Sampāti, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

[1] *In the Tibetan Rāmâyaṇa, each holds the other's tail (Thomas, op. cit., p. 202).*

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is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python[1] is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself[2]). Then he enters the city in search of Sītā.

28 (567–589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanêśa[3]-Kumāra (*i.e.*, Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāẓir*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat's surprise and astonishment.

29 (590–618). Nārada meets Hanumat and tells him the history of Laṅkā.[4] Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story[5]:—

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1 Siṁhikā, V. Rām. V, i.

2 In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

3 *Dhanĕshṭ* of the poet.   4 Not in V. Rām.

5 The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx, but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxxv. In the *Kathāsaritsāgara*, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmīr work.

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Once Garuḍa washungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named "Laṅkā".

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.[1] As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarṇa. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, *viz.*, Vibhīṣaṇa, and last of all, Vaiśravaṇa.[2] These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

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[1] According to V. Rām. VII, ix, she was Kaikasī, daughter of Sumāli, but was simply sent by Sumāli, and was not taken out of the water as above described. The son, not named above, was Viśravas.

[2] According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavarṇinī), and was the eldest of the five. Khara is not mentioned.

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beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654–668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandôdarī had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669–679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680–704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705–720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721–736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

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37 (737–746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747–776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugrīva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hānumat describes her condition.

YUDDHA KĀṆḌA.

39 (777–797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.[1] Then Varuṇa tells him the following story [2] :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

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[1] North of Kashmīr is the 'Sand Ocean' of the *Nīlamata*.

[2] Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

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the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798–821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822–830). After Aṅgada's departure Rāvaṇa consults Vibhīṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhīṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.[1]

42 (831–840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841–853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854–873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sītā.

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[1] In the V. Rām. Vibhīṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

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Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874–900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there,[1] picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśōka-wood.

46 (901–933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.[2] Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.[3]

47 (934–953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.[4] Śiva gives him the Makêśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

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[1] The episode of Kālanēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Suṣēṇa, who tells of the herb.

[2] According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

[3] According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit.

[4] Nothing like this in V. Rām.

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the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954–970). Rāvaṇa consults his *guru* Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandôdarī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971–1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārâyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001–1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004–1014). Before returning home Rāma hesitates about Sīta. He wonders if she has been faithful to him.

52 (1015–1028). Sītā asks Mandôdarī as to what is to become of her. Mandôdarī consoles her, and offers to take her to Rāma, and make her over to him.

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53 (1029–1043). A song in which Mandôdarī addresses Rāma, and intercedes for Sītā. She explains how she (Mandôdarī) was a heavenly damsel, and was married to Rāvaṇa merely as a pretext (for his destruction). "Sītā was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044–1088). Mandôdarī brings Sītā to Rāma. He addresses Mandôdarī kindly and bids her return to Laṅkā. As he walks away, Sītā joins him. Rāma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Rāma's love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Rāma) no longer cares for her.

Sītā calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Rāma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Mōha-māyā [1] approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sītā emerges from it unharmed and more beautiful than ever.

55 (1089–1097). The coming of spring. Long description of the rejoicing of the flowers.

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[1] I.e. the Sītā, who had been carried off by Rāvaṇa. The poem follows the *Adhyātmā Rāmâyaṇa* in maintaining that Rāvaṇa never carried off Sītā at all, but only an illusive form (*Mōha-māyā*) who resembled Sītā, and was miraculously created, in order to save the real Sītā from defilement. It was this illusive Sītā who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sītā came out from it.

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UTTARA KĀṆḌA

56 (1098–1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102–1109). Sumitrā's song.

58 (1110–1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119–1127). Sumitrā's song of welcome.

60 (1128–1137), The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUŚA.

61 (1138–1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (*i.e.* a son) comes to take its place in the oyster-shell (*i.e.* the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143–1144). A song of Sītā giving a summary of the events in the Rāmâyaṇa.

63 (1145–1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.[1]

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[1] This story of the sister-in-law is not confined to Kashmīr. It is also found in the Rāmâyaṇa of Candravatī, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyī, and was named Kukuā. See Dineshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmâyaṇa, where she is named Kīkŏwī, *i.e.* Kaikēyī (Zieseniss, op. cit., pp. 60, 105). In the Javanese Rāmâyaṇa, Dewi Goṭakju (*i.e.* Kaikēyī) draws a picture of Rāvaṇa on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣiṇi, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvaṇa on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

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She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz : (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164–1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167–1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

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violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmâyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīka's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmâyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmâyaṇas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

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convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189–1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandôdarī's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250–1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmīki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258–1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tiṣya, on a Thursday. The glorious future portended

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by these facts. Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmīki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283–1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmīki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmīki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.[1] Vālmīki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmīki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmīki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whomever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess.

70 (1304–1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēdha.[2] The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322–1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

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[1] So the Malay Rām. See Zieseniss, op. cit., pp. 61, 105. The same story is found in the *Kathāsaritsāgara*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmâyaṇa (Thomas, op. cit., p. 208).

[2] We have already had one Aśvamēdha in chapter 61.

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frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380–1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401–1460). Rāma, accompanied by Aṅgada, Sugrīva,

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Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proferred friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying "Nārāyaṇa! Nārāyaṇa!" The boys, laughing, carry off his crown, and go home wearing it awry.[1]

74 (1461–1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma's corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma's corpse. Sītā's lament over it.

76 (1498–1539). Sītā's grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540–1550). Vālmīki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

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[1] According to the Javanese Rāmâyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmīki releases him, and tells him the story of the boy On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

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in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551–1568). Vālmīki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmīki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569–1584). Rāma's song of supplication to Sītā.

80 (1585–1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandôdarī) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618–1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmīki comes to Rāma and offers to remonstrate with Sīta.

82 (1637–1677). Vālmīki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

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equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmīki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678–1691). Rāma returns to Ayōdhyā, and prepares an Aśvamēdha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmīki, and asks him to persuade Sītā, and to bring her to the sacrifice.[1]

84 (1692–1723). Vālmīki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmīki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmīki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (*i.e.* the earth). The ground splits open, and the Earth

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[1] According to the Cambodian Rāmâyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *satī* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelès, op. cit., pp. 36 ff.)

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taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmīki), and he tells them that it is in Shĕnkarpōr that she descended. It is a place a *kōs* distant from Kurīgām.[1] "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724–1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmīki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvatī, and Lava King of Lahōr (Lavapura).

86 (1740–1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

1 Professor Nityânanda Śāstrī informs me that Kurīgām is in the Kulgām Taḥṣīl of Kashmīr and is about forty miles from Śrīnagar. Shĕnkarpōr (i.e., Śaṁkarapura) is about four miles distant from Kurīgām and is in the Anatnāg Taḥṣīl. Shĕnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anatnāg, a well-known site, is in the South-East end of the Valley.

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prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762–1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.[1]

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[1] Verses 1765–1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

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I.

ATHA ŚRĪRĀMÂVATĀRACARITAM.

BĀLA KĀṆḌA.

1. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāī*, $(6+4+4+2)\times 4$.]

kür^{u}kh zaġi-hünz^{u} rachākörī
    Rāma-Låkh^{i}mana autörī āy 1.

låġ^{i} vĕtsāras zaġi-hånd^{i} söriy
    zaġi-handi-putshy tim zanmas āy
zaġi-nishĕ ġåḷ^{i} rākhĕs söriy
    Rāma-Låkh^{i}mana autörī āy 2.

sọrukh Gōvinda Gōwardhana-dörī
    prāna-rūpa-dwāran bar dina ākh
tåth^{i}-manz wuchukh Mādhawa-Murörī
    Rāma-Låkh^{i}mana autörī āy 3.

Zanakh-rāzüñ^{u} hāy wana-hörī
    Dashĕrath-rāzas ġāsh kyāh āv
yishṭa-dina pūrin bröhman söriy
    Rāma-Låkh^{i}mana autörī āy 4.

karith rāzas Kīkī rözī
    won^{u}nas rāj Baratas thav
būrza-jāma walith kür^{u}th tayörī
    Rāma-Låkh^{i}mana autörī āy 5.

rūpa-sūty chĕkh rūpa-kŏmörī
    shĕkts^{u}-sūty mŏkti-rūph baktĕn hāv
manas-kun kan yĕmau döriy
    Rāma-Låkh^{i}mana autörī āy 6.

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wŏpawās kȧr^{i} kȧr^{i} bŏv^{i} wana-tsörī
sāri wŏpadīshuk^{u} thowukh nāv
tsŏdāhan wȧr^{i}hĕn vrath timau döriy
Rāma-Lȧkh^{i}mana autörī āy 7.

trāwū pānō nĕth ahankörī
ahankāras nāsh pĕv nāv
nẹsh^{i}phȧl^{i} kȧr^{i} sör^{i} tȧm^{i} ahanköriy
Rāma-Lȧkh^{i}mana autörī āy 8.

tsĕth-pawanüc^{ü} rĕh kamāyidörī
mag^{a}n mav gatsh ogun sandarāv
gŏra-rastĕn pad kamav döriy
Rāma-Lȧkh^{i}mana autörī āy 9.

(Metre, *Hazaj*, ⏑ - - -, ⏑ - - -, ⏑ - -.)

wuchan gatsh kyāh yih wütsh^{ü} ākāshĕ-wönī
duyī tsüj^{ü} lüj^{ü} yinē nüv^{ü} pör^{i}zönī 10.

achiv wuch lōlacyau satakyau kanau bōz
namith bĕh wuch wanan kyāh Shiv shĕmith rōz 11.

hĕchith būzith wuchith lāgun^{u} pazyā on^{u}
phalis chuy hyol^{u} hĕlis chuy sampanan gọ̈n^{u} 12.

panun^{u} dam chuy ganīmath bōz yih r^{ü}ts^{ü} kath
chuh brū̃ṭhyum^{u} brō̃ṭh rōzan chuy patyum^{u} path 13.

z^{a}h dŏh sŏntȧn^{i} ganīmath chĕy jawönī
wawakh yiy tiy ts^{a}h lōnakh yār-i-jönī 14.

rath^{a}n chuy dam panun^{u} suy rathi khārun
rath^{a}n yĕli rāvi bē-hösil chuh tshārun^{u} 15.

rath^{a}n rạts^{a}h^{a}run sŏ-bŏz^{ü}-sūty s^{a}h karun yēl
thawus bar-dārĕ dith gardüñ^{ü} tshunus jēl 16.

rath^{a}n chuy dam panun^{u} khārun^{u} ta wālun
tamyuk^{u} kaimath manuk^{u} malatsār gālun^{u} 17.

kadür^{ü} yĕm^{i} zöñ^{ü} pānas-nishĕ timan dŏn
suh yŏdwai āsi shẹst^{a}r sampanĕs sŏn 18.

panjar pōlöd^{i} bröhmana-mor^{u} rachun zān
khaṭun gatshi sīr shẹm^{a}rāwun raṭun prān 19.

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1. INTRODUCTION. 20–34

gatshiy hösil yih kẽtshāh yĕtsh tsĕ āsiy
diyiy darshun dila-nishĕ vyād kāsiy 20.

gatshun āsiy tsĕ yot^{u} tot^{u} wātanāviy
gupith pātāla-tala ākāsh hāviy 21.

thavus bar-dārĕ dith chukh pāna dẽwār
wuchakh bāgas-andar kyāh gul ta gulzār 22.

trapith nav dār thav prazalun^{u} hĕyiy dīph
tsaliy malatsār ḍēshĕkh Vishṇu-sond^{u} rūph 23.

samay ḍīshith ma sampan shād-u-gamgīn
gam-ō-shödī wuchakh öyīn-ba-öyīn 24.

wuchun samsār kyāh bram böz^{i} hāwān
asŏra-varna manōshĕn khōtsanāwān 25.

asath wȧn^{i} wȧn^{i} suh yot^{u}-tāmath niwan dil
patav-lākan wuchan tath kẽh na hösil 26.

ma kar aparād yād kath thav ts^{a}h sath zān
asata-nishĕ tsal manŏshĕ-sond^{u} phal chuh santān 27.

achiv wuch bōz kanau tas rāza-sȧnd^{i} kār
yĕmis rāzas gŏbur zāmot^{u} chuh autār 28.

sapon^{u} lācār suh shāpas-nishĕ ts^{a}h thav kan
ma gatsh yüts^{ü} tēz ts^{a}h kar parhēz pāpan 29.

dagāböziyĕ ts^{a}h yot^{u} tot^{u} khōtsh zi path rōz
dayĕ-gath sath-sarüc^{ü} wath sāra-kath bōz 30.

halab-shīshēs tsaliy bōzana-sūtin khay
asath trövith satas-sūtin karun lay 31.

karun yĕkrāj rākhĕsa-bŏz^{ü} nishin man
shĕran gatsh Yīshŏras yitha gav Vibhīshĕṇ 32.

ma tas khōtsus satas-sūtin sapan pūr^{u}
asath yod^{u} bŏz^{ü} tsĕ āsiy dūri tsal dūr 33.

poz^{u}-ay bēgāna āsiy rath wandus rath
kariy prath-jāyi poz^{u} pānay raphākath 34.

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satüc^{u} yĕtsh bar Sadāshiv chuy satas-sũty
ts^{a}h sath sõpan wuchan gatsh yin gatshan kũt^{i} 35.

sŏyĕtsh Sītā satuk^{u} sọth^{u} Rāma-Lȧkh^{i}man
hĕmath Halmoth^{u} asŏr Rāwun chuh dŏrzun 36.

shĕmith shĕmshēr ts^{a}h wörāgüc^{u} karun tēz
tsaṭus gardan chuh dushman kar ts^{a}h parhēz 37.

khĕmā khanjar ganḍith Lankāyĕ tshārun
sipar shŏba-wāsanā hĕth daity mārun 38.

giyānuk^{u} jāma chuy sāmāna r^{ü}t^{i} gŏn
Angud Sugrīv Zāmōwan Vibhīshĕṇ 39.

prakrĕth Kīkī sŏyĕtsh zānun Sumitrā
dar^{a}m Dashĕrath Kusalyā karma-līkhā 40.

zarā santōsh dil-wŏpadīsh wan-wās
gatshith ada Rāma lūbacĕ Lõki kari ḍās 41.

chĕh kāmüc^{ü} kŏl tar^{ü}ñ^{ü} tsakh dith karun band
vĕtsāracĕ wati pakh zahras gatshiy kand 42.

wanun kath bōz Day zānun panun^{u} vīr
asŏr malatsār gālun [1] gŏra-shĕbd dis tīr 43.

anun bal gŏr panun^{u} tshal hāvi say hēr
khasakh ākösh^{i} hrĕdayĕki kōcĕ-kin^{i} phēr 44.

yih kĕh rāviy tih chuy pānas nishĕ tshār
labakh tĕli yĕli tsaṭith trāwakh ahankār 45.

manath Mandōdarī chĕy yintizāras
ma kar mash^{e}rab wuchun satakis shĕhāras 46.

surawun sūra-sũty öyīna hyuh^{u} man
Tsaturbhuz Vishṇu ḍēshĕkh mŏkth ts^{a}h sõpan 47.

gŏrav günḍ^{ü}müts^{ü} chĕh wath kath bōz ts^{a}h kan dār
chuh kyāh rōzun chuh bōzun^{u} Rāma-autār 48.

[1] V. l. *manuk^{u}*, but both break the metre. The whole verse is corrupt in all copies.

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2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

dapan, Nārad rĕshiy būzun zĕ Brahmāh
Sadāshiv dēwatā hĕth ôs^{u} yĕkh-jāh 49.

dopus Dēvīyĕ, 'hē Shiwa-jī dayā kar
'wanum autār dĕwa nērĕm manuk^{u} shĕr' 50.

dopus Dēvīyĕ, 'hē Shiwa-jī, mĕ poz^{u} wan
'sapani kyāh hāl kali-yŏgakĕn manōshĕn 51.

'timạy āsan sĕṭhāh gömȧt^{i} adarmī
'dar^{a}m trāwan sĕṭhāh lāgan kŏkarmī 52.

'gatshan shāpan-andar söriy giriphtār
'bŏḍan pāpan-andar kĕtha-pöṭh^{i} chukh tār 53.

'mĕ chum talwās tim kĕtha-pöṭh^{i} mŏkalan
'timan āsĕkh sĕṭhāh gōmot^{u} malut^{u} man' 54.

dapani Dēvīyĕ-kun log^{u} yiy Sadāshiv
'mŏkalan tim sŏkha-sān-pöṭh^{i} [1] ts^{a}h kan thav 55.

'agöphil yim manas hĕn Rāma-sond^{u} nāv
'timan sôruy manuk^{u} malatsār chalana āv 56.

'adai kā̆tshāh sŏrēs mana-kin^{i} h^{a}rēs āy
'yiyĕs darshun diyĕs Waikunṭh chĕh tas jāy 57.

'kanau yus bōzi būzith shrōtsi tas man
'gatshĕs tshĕta nār narakuk^{u} man gatshĕs sŏn 58.

'achiv yus ḍēshi tas cashman yiyĕs gāsh
'tithay yitha-pöṭh^{i} sū̆rĕs ās^{i} prakāsh 59.

'thawan kan yim tih būzith man gatshĕkh sāph
'galĕkh rākhyos^{u} manuk^{u} sôruy tsalĕkh pāph' 60.

dopus Dēvīyĕ, 'Shiwa-jī bōzanāwum
'tamyuk^{u} kāran tasond^{u} prạkh^{a}cār hāwum' 61.

dopus tȧm^{i},—yĕli suh rākhyos^{u} gav namūdār
korun taph Lō̆kh zīñ^{ü}n yĕch korun kār 62.

mongun mrath sārĕniy-handi dasta mūkū̆ph
moṭhus na-ta sahal zônun manŏshĕ-sond^{u} rū̆ph 63.

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[1] V. l. *khŏshī sūtin* for *sŏkha-sān-pöṭh^{i}*.

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kȧrin yěch kār prěthwī āyě lācār
wadan Vishṇas-nishin gayě yüts^{u} wȧnin zār 64.

dopus Vishṇan, 'ts^{a}h gatsh chum zanm dārun^{u}
'pěyěm Rāwun manŏshě-sandi warna mārun^{u} 65.

'gatshiy lāgüñ^{ü} tsě pānas Yōga-māyā
'mě Vishṇas Rām lāgun chěy tsě Sītā 66.

'kar^{a}m kari rāza Dashěrath chus na santān
'zěmay tas-nish hěmay ada Rāwanas jān 67.

'samith söriy trikōṭī dēwatā yim
'zan^{a}m dāran ta wȃdar sampanan tim' 68.

yithay būzith sapüñ^{ü} prěthwī sěṭhāh shād
wuchan ös^{ü} kar thavěm nētran-andar pād 69.

3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.

wanani log^{u},—Rāza Dashěrath ôs^{u} rāzāh
mudā mölikh malūkuk^{u} cāra-sāzāh 70.

satū-gŏna shěkti boḍ^{u} tas ös^{i} mānan
sěṭhāh r^{a}tsa kāmě karě tȧm^{i} bāgěwānan 71.

tamis ös^{ü} dar-Ajudyā jāy āsān
garīban ôs^{u} suh wŏndȧk^{i} gōsa kāsān 72.

wŏthan suli prath-prabātas něth karan dān
rachan jōgěn gŏsāñěn-sūty thawan zān 73.

gŏbur ôsus na tsantsal ôs^{u} tamis man
tithay yitha sūrě pöñis-manz chuh kpōan 74.

sěṭhāh rātas dŏhas līlā karān ôs^{u}
shěran sampon^{u} Narāyěn pāna tōṭhyōs 75.

dapan, sŏpnas-andar tas dyutun darshun
dopun tas, 'gatsh mě chum zanmas tsě-nish yun^{u} 76.

'lagi na bāwun^{u} sŏpan Rāwun bŏh gālan
'sŏrājuk^{u} shěnkh wöyith Lōkh zālan' 77.

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sŏpan ḍīshith dopun, 'kyāh-sana yutshum kȧm[i]'
onun tāmath mahā-ryoshuy panun[u] tȧm[i] 78.

dopun tas-kun, 'gatshĕm āsun[u] mĕ santān'
dopus tȧm[i], 'kar ts[a]h jag dĕwa bōzi Nārān' 79.

ȧnin tāñ rēsh[i] sĕṭhāh jag karani lögiy
khȧtis tati ạgna-manza khīras z[a]h bögiy 80.

triyĕn-nish pāna ryosh[u] sūzun suh khīr hĕth
timau khĕv pānavüñ[ü] ôsukh mŏhōbath 81.

Kusalāyĕ akh dyutun Kīkīyĕ akh nyuv
timau dyut[u] sŏni nĕsph-ā-nĕsph būziv 82.

dapan, Day pāna Kausalyāyĕ-nish zāv
Baruth tas Kīkiyī-nishĕ zāv kan thāv 83.

trĕyim[ü] ös[ü]kh Sumitrā tas korukh bāv
Shĕturgun bīyĕ Lȧkh[i]man-juv tamis zāv 84.

ȧnikh bröhman ta panḍith mājĕ yāñ zāy
karyōhakh nāv byon[u] byon[u] ös[i]nakh āy 85.

gŏran zātukh ganḍith dop[u]nakh karan kār
Shĕturgun Baruth[u] Lȧkh[i]man Rāma-autār 86.

timan-manz Rāma-juv zan sūrĕ nirmal
gatshan rākhĕs ta rahazan añĕgaṭis-tal 87.

samith yĕli sūty bāyĕn ôs[u] suh nērān
trikōṭī dēwatā ös[i] carka phērān 88.

timan wuch[i] wuch[i] karani log[u] rāza shödī
ba-shödī būmi-pĕṭh phirüv[ü]n munödī 89.

dapan, tas sārĕv[ü]y r[ü]ts[ü] r[ü]ts[ü] khabar wüñ[ü]
gayĕs yiy bŏd Dayĕs-sūtin günḍ[ü]n müñ[ü] 90.

'kharca-bāpath kuniy kāh āsi mŏhtāj
'khabar kȧr[i]zĕm dimas darmas panun[u] rāj' 91.

sub[a]h phọ̄l[u] sārĕniy tsüj[ü] añĕgaṭa dūr
munödī drāyĕ Rāmun[u] rāj chuh mashhūr 92.

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dapan, pöz^{ü}s-sũtin kôtur sapon^{u} yār
phŏlan pampōsh zan pöñis-andar nār 93.

ģabĕn-sũtin kür^{ü}kh shālav waphöyī
ģindan tim pānavüñ^{ü} zan böy^{i}-böyī 94.

vĕtsārüc^{ü} wath wuchith brāryav salāh zôn^{u}
korukh hārĕn-sũtin brāryau vĕsapôn^{u} 95.

kŏhas-pĕṭh phēravüñ^{ü} sīmiñ sapüñ^{ü} ģāv
dapan, s^{a}h bīma-sũtin ģāsa hĕth āv 96.

kakav-pōtĕn sabakh lág^{i} yiy wanani nūl
tachiv mav drāyĕ astas khār môsūl 97.

yityādĕkh rĕsh^{i} tapīshŏr jūg^{i} sannyās
sapán^{i} khŏsh-dil tsolukh mushkyul^{u} ta talwās 98.

karan kaitsāh chih yot^{u} tot^{u} shād-mönī
marun^{u} mūkūph sapon^{u} tĕli dar-jawönī 99.

samay tyuth^{u} rāj ḍīshith zinda sõpon^{u}
manōshĕn wāsanā sõpüñ^{ü} tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAṆA TO DESTROY THE RĀKṢASAS. DEFEAT OF MĀRĪCI.

korun yüts^{ü} taph Vishāmitran porun vīd
dapan, tas rākhĕsau dyut^{u} wārayāh khīd 101.

dapan, yĕli rākhĕsau kor^{u} yüts^{ü} awāray
gatshith tám^{i} Dashĕrathas won^{u} wāra-wāray 102.

‘ mĕ-sũty din Rāma-juv diyi rākhĕsan mār
‘ na-tay bad wākh karay butaröts^{ü} hĕyiy nār ’ 103.

sĕṭhāh nākhŏsh sapon^{u} rāzas korun nyāy
Wasishṭhan dop^{u}, ‘ gatshin kẽh chus-na parwāy 104.

‘ yih āmot^{u} yiy karani autār dörith
‘ gatshun chus rākhĕsan prath-jāyi mörith ’ 105.

mudā tám^{i} korun Dashĕrath rāza lācār
rĕshis-sũtin dapan ģav Rāma autār 106.

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panun^{u} ôsus garaz sōpon^{u} rawānay
baban won^{u}nas wanun^{u} ôsus bahānay 107.

onun mrath rākhĕsan prath-jāyi ʦhörin
làbin yĕth shāyi tim bēwāyĕ mörin 108.

dyutun bālaka-warnan tīr-i-hörinj^{ü}
pakan gav rath chĕkan tàt^{i} dēv-i-Mörinj 109.

Vishāmitras dapan tasünz^{ü}y khalish ös^{ü}
dayā kür^{ü}nas gaʦhith tàm^{i} tas yĕlath kös^{ü} 110.

Vishāmitras tithay pryuʦh^{u} Rāma-ʦandran
Gangā kĕtha-pöṭh^{i} wüʦh^{ü} ākāshĕ-nishĕ bŏn 111.

Gangā yāmath wasith ākāshĕ-nishĕ āyĕ
Mahādēwan jaṭan-manz tas diʦ^{ü}n jāyĕ 112.

tithay Bhögīrathüñ^{ü} wŏtpath tamis wüñ^{ü}
Gangā kĕtha-pöṭh^{i} tàm^{i} butaröʦ^{ü}-pĕṭh üñ^{ü} 113.

5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF THE BOW.

ʦüj^{ü}s tĕl^{i} vyād yĕli āzād sampon^{u}
wonun tas, ‘wŏth gaʦhav Waikunṭhasạy-kun 114.

‘Zanakh-rāzas dapan kōrāh chĕh zāmüʦ^{ü}
‘sa mā Làkh^{i}mī chĕh tasonduy gara āmüʦ^{ü} 115.

‘sĕṭhāh santāna-puʦhy lācār bŏnā ôs^{u} [1]
‘sandūkas-kĕth lüb^{ü}n mĕʦĕ-tal sa khŏsh gōs 116.

‘kamān diʦ^{ü}müʦ^{ü} Shiwan tas yiy chuh tadbīr
‘dizĕn tas kash kaḍith yus trāvi ath tīr 117.

‘lomukh yŏdwai balāvīrau sĕṭhāh tath
‘achirwālāh gaʦhan kar tath chĕh harakath 118.

‘yiwan tot^{u} vīr chiy sub^{a}han ta shāman
‘riwan nēran diwan chiy cākh jāman 119.

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[1] V. l. *sĕṭhāh santāna-puʦhy yĕli vyād tas ôs^{u}.*

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'manas kath thāv tas pĕv nāv Sītā
'bŏh chus zānan tsĕ-sūty chĕs karma-līkhā' 120.

pakan gạy wöt^{i} tath shĕhras-andar tsāy
khabar rāzas kür^{u}kh tim hĕth kamān drāy 121.

laman kam ös^{i} tath vīras shurāh sās
Dayĕ-gath wuch rĕshis bōzana kyāh ās 122.

tuj^{ü}n thod^{u} kash kaḍith tath tīr trôwun
sadā kor^{u}nas ta samayāh shōranôwun 123.

6. RĀMA'S MARRIAGE.

Vishāmitran Zanakh-rāzas dopun, 'ḍēsh
'chuh nĕsh^{i}tur jān Rūhin r^{o}t^{u} ta biyĕ Tēsh 124.

'tsaliy shĕr ȧch^{i} mutsarith kar namaskār
'lakhĕn wuch r^{o}t^{u} tsĕ tōṭhyōy Rāma autār 125.

'anun Dashĕrath kariv tŏhĕ ösh^{i}nöyī
'phikir tsüj^{ü} sāric^{u}y gayĕ wŏñ ba-jöyī 126.

'kamar ganḍ tēz Dashĕrath rāza tshārun
'anukh söriy kŏmörī tāra tārun 127.

'nĕcyuw^{u} chuy khŏsh-yiwun^{u} gāṭul^{u} hŏnarmand
'hŏnar mūzūd Lȧkh^{i}mī wāti kas and 128.

'agöphil nishĕ pānas wātanāwun
'wuchun gāṭul^{u} chuh kyāh-tāñ āz^{a}māwun 129.

'hakīmāh bē-dawāh kari zinda mŏrdan
'kalam-zan bar-hawāh tasvīr lēkhan 130.

'amārath-gar chuh bar-āb-i-rawāna
'karan sangīn bunā tömīr khāna 131.

'munahjim tyuth^{u} khabar āgāz-u-anjām
'dilas līkhith zi gardīshhā-yĕ-ayām 132.

'banan tiy yiy wanan drĕshṭānth hāwān
'amā chuh-na kaīsi-nish tim sīr bāwān' 133.

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7. THE RETURN TO AYŌDHYĀ. 134–143

apoz^{u} poz^{u} tȧm^{i} wonun lôgun manzyum^{u}-yôr^{u}
timan ôs^{u} lön^{i} tȧm^{i} pānas hyotun bôr^{u} 134.

Vishāmitran lakhĕn wȧn^{i} rāza-Zanakas
üñ^{ü}kh Sītā ta push^{ü}r^{ü}kh Rāma-ʦandras 135.

lüz^{ü}n shĕch^{i} ġara khŏsh ġav āv Dashĕrath
korun khā̃dar ta ġara ġav ʦōra nŏshĕ hĕth 136.

Zanakh-rāzas panüñ^{ü} ös^{ü}s kŏmörī
sa push^{ü}r^{ü}n Lȧkh^{i}manas khŏsh ġaiy sörī 137.

z^{a}h āsas bāw^{a}za push^{ĕ}rĕn timan dŏn
Baruth biyĕ ôs^{u} santān tas Shĕturġun 138.

ġar^{a}m bāzār sampon^{u} dharm-kā rāj
manŏshy khŏsh ġaiy kā̃h chuh-na kaĭsi mŏhtāj 139.

7. THE RETURN TO AYŌDHYĀ. THE MEETING WITH PARAŚU-RĀMA.

pakan ġay myūl^{u} wati tas Bhār^{a}ġav-Rām
kamān phuṭ^{a}rith dopun tas, ‘ kar ʦ^{a}h ārām ’ 140.

muʦȧrin ġanj push^{ĕ}rin yĕli ġarīban
sŏnas-tal ġarkh sō̃pȧn^{i} sör^{i} bröhman 141.

jamāh söriy sapȧn^{i} arkān-i-dōlath
timau kür^{ü} sārĕv^{ü}y rāzas-sū̃tin kath 142.

mukarar ġav paġāh sub^{a}has prabātan
samith yin Rāma-ʦandras tāj push^{ĕ}ran 143.

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AYŌDHYĀ KĀṆḌA.

8. IN AYŌDHYĀ. KAIKĒYĪ'S TREACHERY.

Brĕhaspath Sūrĕ Bŏd yĕli gös kindras
tatiy Nārad-rĕshiy won^{u} Rāma-ʦandras 144.

'mahārājā Narāyĕn chukh ʦ^{a}h zāmot^{u}
'khabar chĕy-nā ʦ^{a}h chukh kyāh karani āmot^{u}' 145.

dopun tas, 'rōz khŏsh wuñ bōz pānay
'sapani az rāt-kyut^{u} kyāh-tāñ wakānay' 146.

yihay shĕch^{i} yĕli Yindrāzas-nishin wöʦ^{ü}
üñ^{ü}n tām Sarasŏtī sūz^{ü}n tamiy röʦ^{ü} 147.

dopun tas-kun, 'ʦ^{a}h gaʦh Kīkīyĕ phir man
'tyuthuy yuth^{u} Rāma-ʦandras ʦhuni kaḍith wan' 148.

tamiy dŏha rāza gav Kīkīyĕ-nish rāth
dopus tami, 'daph mĕ mā monguy ʦĕ kĕh zāth 149.

'mangay kĕhʦhāh bŏh wuñ-kĕn tiy gaʦhĕm dyun^{u}'
dopus tȧm^{i} tōra, 'dyut^{u}may wuñ gaʦhĕm nyun^{u}' 150.

athas-kĕth wāʦh hĕth kor^{u}nas bandānay
'ʦ^{a}h yŏdwai zuv mangakh push^{e}ray bŏh pānay 151.

'chuh kyāh chīzāh mangakh ösith dimay-nā
'dapakh yot^{u} tot^{u} bŏh buth^{i}-kin^{i} sūty yimay-nā 152.

dapan Kīkī sĕṭhāh tas ös^{ü} dilkhāh
dopus tami, 'Rāma-ʦandrun^{u} rājy chum dāh 153.

'kasam chuy-nā khĕmot^{u} gaʦhi wākh pālun^{u}
'mĕṭh^{a}r rachun^{u} shĕṭh^{a}r gaʦhi mūla gālun^{u} 154.

'Baruth gaʦhi rāza āsun^{u} Rāma wan-wās'
dapan, Kīkīyĕ wuch yĕdbār kyāh ās 155.

tithay būzith wasith pĕv rāza bar-khākh
korun jānas ta jāmas sör^{i}sạy cākh 156.

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wodun wārāh dopun tas, 'kyāh yih won^{u}tham
'jigar zölith shikam kĕtha nāra bor^{u}tham 157.

'tsĕ ös^{ü}y Rāma-tsandrüñ^{ü} māy wārāh
'koruth lyuth^{u} kyāh wonuth ath kyāh chuh cārāh 158.

'yih kȧm^{i} dop^{u}nay zinday bartāh ts^{a}h zālun
'mathus amrĕth ts^{a}h bargan mūla gālun 159.

'yih kȧm^{i} dop^{u}nay raṭith dis dŏn achĕn tīr
'mĕ chum yiy shāph pānas kyāh tsĕ takhsīr 160.

'amā kartam khĕmā sōzan yih wan-wās
'maray tas-rost^{u} bŏh wŏñ kartam tamyuk^{u} pās 161.

'yih-kĕ̄tshāh chum tih sôruy gav [1] Baratas
'mĕ gav akh Rāma-juv chum tiy sĕṭhāh bas 162.

'wanzānas zuv priñānas wāra-wāray
'jigar zôl^{u}tham gayĕm wölinj^{ü} pāray 163.

'ma kar yitsh^{ü} böz^{i} yith-manz kyāh naphāh chuy
'mĕ būzuy yuth^{u} na wŏñ biy kā̆h ti bōziy' 164.

'ts^{a}h nay bōzakh,' dopus tami, 'pān māray
'nĕbar nēray pagāh kath razi khāray' 165.

9. RĀMA'S SUBMISSION.

Baruth Shĕtrugn mātāmāl chih gömȧt^{i}
gayĕkh shĕch^{i} tim ti āsan yūr^{i} āmȧt^{i} 166.

tithay kath gayĕ nĕbar sīras nañĕr gōs
wadan gav Rāma-juv rāzas paran pyōs 167.

'mĕ dim rukhsath takhtas [2] bĕh ts^{a}h pānay'
harani log^{u} mŏkta osh^{u} zan dāna-dānay 168.

dapan, rāzan wañānas, 'bĕh wanday rath'
dopus tȧm^{i}, 'shāph badalun^{u} chum na tākath' 169.

grazun^{u} hyot^{u} Lȧkh^{i}manan kŏ̄pyōv ākāsh
dopun rāzas, 'raṭith rājĕs karas nāsh' 170.

[1] V. l. *dima* for *gav*. [2] V. l. *palangas* for *takhtas*.

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dopus tâm^{i} Rāma-tsandran, ‘bĕh shĕmith rōz
‘wanay wŏpadīsh adyātmuk^{u} kanau bōz 171.

‘tih būzith Mög^{i} āsiy Shrāwanun^{u} tāph
‘tih būzith pŏñ lagiy sôruy tsaliy pāph 172.

‘sŏrun wan mana-kin^{i} wŏth wuñ gatshav wan
‘yĕtshāh gạnz^{a}rāv yiy ts^{a}h tsantsal ma sōpan 173.

‘tsĕ yŏdwai rāj būgun^{u} chuy nĕbar nēr
‘gatshakh Lankā wuchith rājata-nishĕ sēr 174.

‘wuchun Rāwun karan kyāh sŏkh ta ānand
‘raṭith Yĕm-rāza thow^{u}mot^{u} gari karith band 175.

‘pagāh kus ḍās kari tas mari kahandi-sūty
‘suh marihē kōna tas-sūty biyĕ maran kūty 176.

‘marun^{u} mạsh^{ĕ}rôw^{u} yĕm^{i} tas rôw^{u} sôruy
‘marun^{u} yĕm^{i} zôn^{u} tâm^{i} zuv rathi khôruy 177.

‘suh zanmas āv yĕm^{i} sör^{ü}y duyī tröv^{ü}
‘duyī suy trāvi yĕs Nārön^{i} wath höv^{ü} 178.

‘duyī trāvüñ^{ü} chĕh yiy māyāyĕ dyun^{u} nār
‘mẹth^{a}r zānun^{u} shẹth^{a}r trāwun^{u} ahankār 179.

‘dŏyum^{u} Yīshŏr panun^{u} bab möj^{ü} zānun^{u}
‘trĕyum^{u} gŏra-shĕbd būzith gŏr suh mānun^{u} 180.

‘chĕh tsūrim^{ü} kath yihay tshāḍüñ^{ü} satüc^{ü} wath
‘yih pūntsim^{ü} pān push^{ĕ}rāwun^{u} Dayĕs path’ 181.

10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

ânikh Kīkīyĕ pūrith būrza-jāma
parani log^{u} shĕhr sôruy Rāma Rāma 182.

wadan Sītā gayĕs phâr^{i}yād lāyan
karith kīsh gayĕ paraishān sīna wāyan 183.

dopun tas, ‘bĕh ts^{a}h chĕkh bāgüc^{ü} yẹmb^{a}r-zal’
dopus tami, ‘kâm^{i} bŏmbaran kür^{ü} mĕ grāgal’ 184.

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dopus tȧm^{i}, 'bĕh ts^{a}h chĕkh nôzukh gul-andām'
dopus tami, 'kȧm^{i} korum bar-mandiñĕs shām' 185.

dopus tȧm^{i}, 'bĕh tsĕ chĕy pampōsh-hish^{ü} tan'
dopus tami, 'cyāni dūrĕra nāra zālan' 186.

dopus tȧm^{i}, 'bĕh ts^{a}h chĕkh rambavüñ^{ü} tsŏdüsh^{ü} zūn'
dopus tami, 'cyāni dūrĕra chum chŏkas nūn' 187.

dopus tȧm^{i}, 'bĕh ts^{a}h chĕkh-nā tāza gul-zār'
dopus tami, 'yĕth na mŏl kĕ̄h tath gulas nār' 188.

dopus tȧm^{i}, 'bĕh tsĕ chiy atha kōsamȧk^{i} pan'
dopus tami, 'cyāni gatshanay ȧch^{i} mĕ lōsan' 189.

dopus tȧm^{i}, 'bĕh ts^{a}h gatsh bāgüc^{ü} bŏmbara lāg'
dopus tami, 'kyā-zi thow^{u}tham pĕṭh dilas dāg' 190.

dopus tȧm^{i}, 'bĕh tsĕ Kausalyā rachiy jān'
dopus tami, 'müñ^{ü} trāvüñ^{ü} kar gatshiy jān' 191.

dopus tȧm^{i}, 'gatsh ts^{a}h rāzas path jigar gāl'
dopus tami, 'cyāni nērana āsi tas kāl' 192.

dopus tȧm^{i}, 'bĕh ts^{a}h chĕkh-nā māh-i-tābān'
dopus tami tōra, 'pādan-tal dimay jān' 193.

dopus tȧm^{i}, 'bĕh ts^{a}h chĕkh sārĕn achĕn gāsh'
dopus tami, 'tāñ ma kar pananĕn siran phāsh' 194.

dopus tȧm^{i}, 'bĕh ts^{a}h gatsh shĕch^{i} sōz mālyun^{u}'
dopus tami, 'wāhy, tsĕ zôl^{u}tham tāpa tālyun^{u}' 195.

dopus tȧm^{i}, 'kar hĕkakh tsölith saphar zāth'
dopus tami, 'tsĕy siwā waĭsāh gatshĕm rāth' 196.

gŏlāban kür^{ü}n yüts^{ü} öjiz yĕ̦mb^{a}r-zal
khaṭith tsandrama thow^{u} tami tārakan-tal 197.

wanani log^{u} Rāma-juv Sītāyĕ-kun, 'bōz
'ma wad bas kar woduth wārāh ts^{a}h khŏsh rōz 198.

'ma wad wŏñ wadana-sūty gŏ̦y ranga bērang
'ma wad wŏñ wadana-sūty shīshĕs pĕwan sang 199.

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'ma wad wŏñ wadana-sūty chih trān lōran
'ma wad wŏñ wadana-sūty chuh gāsh sōran' 200.

11. THE DEPARTURE TO THE FOREST.

wolukh tani būrza trôwukh tāsa-makhmal
pakan gay trĕnaway az-rāh-i-jangal 201.

tih yāñ wuch^{u} shĕhrakyau lūkau riwan drāy
wanani lȧg^{i}, 'kyāh-sanā wŏñ kati raṭan jāy' 202.

dilas-pĕṭh dāg hyot^{u} wŏzalyau gulālav
dopukh, 'dūrĕr akis sātas na tsālav' 203.

sapȧn^{i} söriy prazalawȧn^{i} gul awārah
phŏlan tĕli yĕli darshun din dubārah 204.

pakan yĕli gay kŏhas-kun aili hĕth rŏng
badala gav Zīṭh^{i}-pōshĕs Kārtikuk^{u} kŏng 205.

sa Kīkī shīna-tshaṭh Mŏnjhūri gayĕ tēz
wanas-kun lüj^{ü} lukan zan Pŏh^{i}-panas rēz 206.

tsoṭukh manzila roṭukh yĕli wan khoṭukh pān
khal^{ü}kh path phīr^{i} söriy āy nālān 207.

tithay tim gay Danḍakh-wan-manz rüṭ^{ü}kh jāy
zanam krēchĕr ta karmas kĕ̄h na parwāy 208.

12. KAUŚALYĀ'S LAMENT.

khabar yĕli gayĕ Kusalyāyĕ suh kot^{u} gav
wanani lüj^{ü} zār gŏbaras-kun, ts^{a}h kan thav 209.

(Metre, accentual.)

'Kusalyāyĕ-hạndi gŏbarō
'karayō gūra–gūra 210.

'kotū gōham ts^{a}h mĕ trövith
'kasū hĕka hāl bövith
'ȧs^{i} kasū maṭi-thövith
'karayō gūra-gūra 211.

'lagayō pot^{u}-tshāyĕ
'hiy kür^{ü}thas bŏh zāyĕ
'nāras wŏṭh bŏh lāyĕ
'karayō gūra-gūra 212.

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'mĕ dapyōv Rāma rāja
'khŏsh gọ̄y na ōra-māji
'ādanạki sīra-bāji
'karayō gūra-gūra 213

'tsĕ pūr^{1}tham būrza-jāma
'bŏh tshāḍath gāma-gāma
'parayō Rāma Rāma
'karayō gūra-gūra 214

'mĕ kamū shāph ösiy
'tim kōna kaīsi kösiy
'ts^{a}h gōham wan-wösiy
'karayō gūra-gūra 215.

'lŏli-manz lalanāwath
'jigaras-manz bŏh sāwath
'wuñĕ ti nō kaīsi hāwath
karayō gūra-gūra 216.

'nērayō shāma-laṭi
'mār myôn^{u} chuy tsĕ maṭi
'gāshĕra lāla-traṭi
'karayō gūra-gūra 217.

'dūrĕr nō bŏh tsālay
'kasū kür^{ü}thas hawālay
'löj^{u}thas mōha-zālay
'karayō gūra-gūra 218.

'achĕn-hond^{u} gāsh kot^{u} gōm
'sirī-prakāsh kot^{u} gōm
'kĕ̄h chĕm-na āsh kot^{u} gōm
'karayō gūra-gūra' 219.

13. VASIṢṬHA CONSOLES DAŚARATHA.

(Metre, *Hazaj*, ⏑ - - -, ⏑ - - -, ⏑ - -.)

wadani log^{u} rāza yāñ ahwāl būzun
wanani log^{u} zör^{1} pananis Yīshŏras-kun 220.

wodun wārāh ta jāman kårin pāray
wanani log^{u}, 'kyāh-sanā kati gay awāray' 221.

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Wasishṭhan yith wonus, ‘ kyāh chukh tsah sāday
‘ yih wuch Dayĕ-kār ath yiy ôsu wāday 222.

‘ gŏbur zanmas tsĕ–nish āmotu Narāyĕn
‘ waran chuy Shēshĕnāguku pāna Lȧkhiman 223.

‘ Baruth Shĕtrugn gömȧti shĕnkha-tsakras
‘ chĕh Sītā pāna āmütsü būm zanmas 224.

‘ Kashĕph chukh pāna, Aditī chĕy Kusalyā
‘ barunu chuy dĕn karunu chuy zanma-tyāgāh 225.

‘ koruwa taph wārayāh ạganas humuwa pān
‘ wadān ösü Aditī tōṭhyōs Nārān 226.

‘ yunu ôsus pāna tȧmi autār dōrun
‘ karith khĕy rākhĕsan Rāwun chuh mārunu 227.

‘ taway bāpath suh samponu pāna wan-wās
‘ hīta Sītāyĕ-handi Lankāyĕ kari ḍās ’ 228.

tithay rāzas saponu darham ta barham
wadan wārāh ta samponu gāsh tas kam 229.

14. THE STORY OF ŚRĀVAṆA.

dapan dōha aki path-kun wan gamotu ôsu
tatiy bŏna pāpa–dashi-sŭty atha-shĕr gōs 230.

pakan az-dūri tȧmi bŏna ḍīṭhü tshāyāh
gumān tas yiy saponu kŭh-kyāh balāyāh 231.

tulun tarkash dyutun tas tīr dörith
tshunun tȧmi bē-khabar rĕshi-zāda mörith 232.

wuchun rĕshi-bālukhāh akh pôñu sāran
tamis tami tīra-sŭty zakhmī gayĕs tan 233.

wadan wonunas, ‘ wanum wŏñ kyāh karan tim
‘ panunu bab möjü nābīnā gamȧtü chim 234.

‘ tsah gatsh tāñ pāna zan bŏy gōs dikh trēsh
‘ timan ada bāv tas kyāh āv darpēsh ’ 235.

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tithay gav rāza pānas-nishĕ ti nirāsh
timan-nishĕ trēsh hĕth gav zan panun^{u} gāsh 236.

lȧgis tim shāna sārani, ' ʦīr^{i} kĕtha ākh '
badal zônukh ta jigaras samponukh cākh 237.

pryuʦhukh tas, ' chukh ʦ^{a}h kus ȧs^{i} kyāh chih ḍēshan
' achĕn-hond^{u} gāsh asĕ kot^{u} gav pozuy wan ' 238.

wanun^{u} yāmath timan hyot^{u} tȧm^{i} panun^{u} pāph
wasith pĕy dŏnaway tas yiy dyutukh shāph 239.

' " gŏbạra gōbạray " karan yot^{u}-tām galiy pān
' tasond^{u} darshun wuchun rūz^{i}nay ʦĕ armān ' 240.

tithis rāzas badal sampon^{u} na tyuth^{u} shāph
ʦ^{a}h kar vĕʦār wŏñ wātyā karon^{u} pāph 241

wanani log^{u} nāla trāwan bāka lāyān
' jigaras dādi-sastis zan shrāka lāyān 242.

15. DAŚARATHA'S LAMENT

(Metre Irregular. Based on *Ramal*, - ⏑ - - × 4.)

' wandayō mañĕ bŏh pādan
' ʦhāḍathō Rāmarādan 243.

' Vĕʦār-nög^{i} wati lāray
Nūnarȧk^{i} nāla prāray 244.

' Krē̆kanadiyĕ-kun dimay kan
' ʦhāḍathō Rāmarādan 245.

' wandayō mañĕ bŏh pādan
' ʦhāḍathō Rāmarādan 246.

' achĕn-hȧndi gāshĕ myānē
' khŏsh-yiwawȧni nundabānē
' köl^{i} röv^{u} mĕ hiyĕ-tan
' ʦhāḍathō Rāmarādan 247.

' kashĕ tīr lôy^{u}tham mĕ
' lȧsh^{i} chĕm nari-nērē
' Ashiphĕr^{i} zan mĕ harĕm tan
' ʦhāḍathō Rāmarādan 248.

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'Mahölishi-kun yimayō
'Haramŏkha wȧn^{i} dimayō
'Hamsadwār gatshith raṭay wan
'tshāḍathō Rāmarādan 249.

'ts^{a}h rūd^{u}ham kath shāyē
'Kōlasara[1] wŏṭh bŏh lāyē
'Gangabȧl^{i} yun^{u} chuh ādan
'tshāḍathō Rāmarādan 250.

'wandayō mañĕ bŏh pādan
'tshāḍathō Rāmarādan' 251.

(Metre, *Hazaj*, ⏑ - - -, ⏑ - - -, ⏑ - -.)

wanani log^{u} rāza yāñ ahwāl būzun
karani log^{u} zör^{i} pananis Yīshŏras-kun 252.

wodun wārāh ta jāman kȧrin pāray
wanani log^{u}, 'kyāh-sanā kati gōs awāray 253.

wanani log^{u} rāza yāñ ahwāl būzun
karani log^{u} zör^{i} pananis Yīshŏras-kun 254.

wanani log^{u}, 'Darmarāzan karma yiy lyūkh^{u}'
gayĕs say hān[2] Kusalyāyĕ-nish nyūkh 255.

dopus tami tōra, 'kür^{u}tham kyāh tsĕ nīkī
'yih kĕ̄h ôsuy tih push^{e}rôwuth tsĕ Kīkī' 256.

'achĕn-hond^{u} gāsh ôsum Rāma-autār
'kaḍith tshun^{u}tham ta kyāh wol^{u}tham zinday nār' 257.

wodun tas-kun, 'ts^{a}h wantam chum patyum^{u} sāth
'tyuthuy buth^{u} khoṭ^{u}nam yuth^{u} bŏh ḍēshĕn na zāth' 258.

parani log^{u} 'Rāma Rāma' sub^{a}ha tā shām
wodun rātas sūrĕ khot^{u} lobu na ārām 259.

sapon^{u} bĕ-hōsh takht-ō-tāj trôwun
wuḍith gav pöpiyĕn nidarshĕn hôwun 260.

wadan wārāh zi samsārāh riwān ôs^{u}
dapan, Kīkīyĕ dil bŏṇā khŏshĕy bôs^{u} 261.

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[1] V.l. *Brahmasara.* [2] V.l. *gayĕs hiy hāyĕ Ku'.*

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16. THE RETURN OF BHARATA.

Baruth Shĕtrugn mātāmāl chih gömàt^{i}
gayĕkh shĕch^{i} tim ti āsan yūr^{i} āmàt^{i} 262.

Baruth Shĕtrugn mālini manganôwun
jigar mutsarith timan ahwāl bôwun 263.

wodun Baratan sĕṭhāh ôsus na cāray
'marith gav môl^{u} kati mēlĕm dubāray' 264.

dapan, tàm^{i} mājĕ-pĕṭh wārāh naññĕr won^{u}
kabīlay-khōta tas zyādā tatiy won^{u} 265.

karĕn dēwānagiyĕ sīnas dyutun cākh
sĕṭhāh Kīkīyĕ-pĕṭh sampon^{u} gazabnākh 266.

wodun wārāh ta Kusalyāyĕ-nish tsāv
wadan won^{u}nas, 'yih kàm^{i} tshun^{u} mōsaman wāv 267.

'wanum poz^{u} kyāh sapon^{u} na-ta wuñ khĕmay vĕh'
dopus tami, 'ṭāṭhi gŏbarō brō̃ṭha-kani bĕh' 268.

dŏnawàn^{i} kala hĕth tami lalanövin
jigar mutsarith timan sūrākh hövin 269.

wanun^{u} hyot^{u}nakh, 'lasiv tŏh^{i} ös^{i}nawa āy
'mĕ chĕm tas Rāma-tsandrani nish tuhünz^{u} māy 270.

'wuchiv wŏñ kyāh tithis rāzas banith āv
'dyutun zuv zĕvi-pĕṭh hĕth gŏbara-sond^{u} nāv 271.

'khabar chyā Rāma-tsandran būz^{u} yā nay
'Danḍakh-wan-manz chuh tàm^{i} roṭ^{u}mot^{u} makānay' 272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual.)

achiv làg^{i} rath haranē
    Rāma Rāma làg^{i} paranē 273.

shēra-pĕṭh tāj trôwukh
    tani jāma mutsarôwukh
Baruth rāza manganôwukh
    Rāma Rāma làg^{i} paranē 274.

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'shāpas kĕ̄h na yĕlāj
'Baratō shēri dyuv tāj
'môl^{u} gaʦhith möj^{u} kariy rāj'
Rāma Rāma lág^{i} paranē 275.

samith āv sôr^{u} kabīlay
wạñāhas zār ta villay
'kālas kĕ̄h na hīlay'
Rāma Rāma lág^{i} paranē 276.

Kīkī lüj^{u} wadanē
buthis lüj^{u} rab ladanē
'brō̃ṭh kyāh gav mĕ manē'
Rāma Rāma lág^{i} paranē 277.

Sumitrā lüj^{u} wadanē
zōra lüj^{u} nāla dinē
'bŏd phēri yiy sapanē'
Rāma Rāma lág^{i} paranē 278.

Kusalyā āyĕ nālan
'sŏmbul korun dŏn gulālan'
dopun, 'tan nāra zālan'
Rāma Rāma lág^{i} paranē 279.

Kusalyāyĕ dop^{u} timan dŏn
'hyor^{u} khotū kina woth^{u} bŏn'
Sumitrāyĕ dop^{u} yih, 'phür^{u} sŏn'
Rāma Rāma lág^{i} paranē 280.

shōr gav āsmānas
būmi-kamph wọ̄th^{u} jahānas
rāza khot^{u} pĕ̄ṭh vimānas
Rāma Rāma lág^{i} paranē 281.

ʦasith āv sôr^{u} ālam
Kīkīyĕ-pĕ̄ṭh korukh zam
kālas kyāh tamyuk^{u} gam
Rāma Rāma lág^{i} paranē 282.

Shĕturgun cākh dith drāv
bōzana kĕ̄h na tas āv
wadan, 'pĕv mōsaman wāv'
Rāma Rāma lág^{i} paranē 283.

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17. THE INTERVIEW. 284–292

Barath-rāza drāv lāran
achiv-kin^{i} rath chuh hāran
Danḍakh-wan wôt^{u} tsħāran
Rāma Rāma lȧg^{i} paranē 284.

wuchun yĕli sūrĕ-rūpas
grahana-sūty goṭ^{u} zan tas
kŏṭhĕn-tāñ woth^{u}mot^{u} mas
Rāma Rāma lȧg^{i} paranē 285

wuchun yĕli mȧl^{i}shĕ-khānay
horun osh^{u} dāna-dānay
pyēmȧt^{i} zan ās^{a}mānay
Rāma Rāma lȧg^{i} paranē 286.

Baratan yĕli suh vih ḍyūṭh^{u}
wasith pĕv yāñ pathar byūṭh^{u}
dyutun pādan tamis myūṭh^{u}
Rāma Rāma lȧg^{i} paranē 287.

dopus tȧm^{i} Rāma-zīwan
'Barata kyāzi chukh ts^{a}h riwan
'kot^{u} chukh ts^{a}h yōr yiwan'
Rāma Rāma lȧg^{i} paranē 288.

'baban mājĕ kor^{u} mĕ bēdād
'wuchum kyāh chuh yih rōdād
'moṭh^{u}sakh kina wuñĕ chusakh yād'
Rāma Rāma lȧg^{i} paranē 289.

Baratan hāl won^{u}nas
wasith pĕv zāph on^{u}nas
dopun, 'kȧm^{i} korus bē-kas'
Rāma Rāma lȧg^{i} paranē 290.

'dŏkh dŏd^{i} sakth tsölin
'pazanȧk^{i} wākh pölin
'dŏh yĕli nakha wölin'
Rāma Rāma lȧg^{i} paranē 291.

babas-pĕṭh nāla tröw^{ü}n
dŏd^{i}lad mandachôwun
böyis tih hāl bôwun
Rāma Rāma lȧg^{i} paranē 292.

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'kus hĕki vyād kösith
'yih ôsum suh zinda ösith
'bŏh nō wŏñ tōr hĕkay yith'
Rāma Rāma lȧg^{i} paranē 293.

'Baratō gaʦh ʦ^{a}h nagar-kun
'Kusalyā yūr^{i} sōzun
mĕ nō wŏñ tōr chuy yun^{u}'
Rāma Rāma lȧg^{i} paranē 294.

gaṭa yĕli sūr^{ü} phŏl^{u} gāsh
sūrĕn ti trōw^{u} prakāsh
Baratas sūr^{ü} yinüc^{ü} āsh
Rāma Rāma lȧg^{i} paranē 295.

achiv lȧg^{i} rath haranē
Rāma Rāma lȧg^{i} paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ◡ – – –, ◡ – – –, ◡ – – .)

gayĕs Kīkī Baruth hĕth wȧn^{i}nas zār
'ʦ^{a}h bakhcum chĕs gamüʦ^{ü} pāpan giriphtār 297.

'khabar kẹ̄h chĕm na tati bōzana na kẹ̄h ām
'sapon^{u} dil sōkhta bāzāh pŏkhta gōm khām 298.

'diʦ^{ü}m pānay barith gardan ba-shĕmshēr
'dopus pānay zuwas pananis, "nĕbar nēr" 299.

'dapan chĕs wŏñ, "zamīnas-tal güʦh^{ü}m jāy"
'chĕsay pālüñ^{ü} ʦ^{a}h kẹ̄ʦhāh karta wŏpāy' 300.

asan won^{u}nas, 'ʦ^{a}h gaʦh chĕkh myöñ^{ü} mātā
'kunuy lyukh^{u} kyāh ʦ^{a}h Kīkī kyāh Kusalyā 301.

'ʦ^{a}h kẹ̄h dŏkh bȧr^{i}zi na yimi ʦalana myānē
'Dayĕn lyūkh^{u}mot^{u} mĕ ôsum karma-lānē 302.

'ʦ^{a}h yot^{u}-tāñ zinda chĕkh tot^{u}-tāñ mĕ chĕm māy
'marith ös^{i}nay ʦĕ Waikunṭhas-andar jāy' 303.

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tasünz^{ü} līlā sěṭhāh yěli pāna būz^{ü}n
sapon^{u} khŏsh khŏsh karith phīrith sa sūz^{ü}n 304.

dilāsāh dith Baruth sūzun ba-khānay
athas-kěth khrāv hěth sampon^{u} rawānay 305.

kür^{ü}n yüts^{ü} kāl tāmath khrāv rājě
rachěn zan zuv panun^{u} tȧm^{i} ōra-mājě 306.

dapan, yěli Rāma-juv āwāra sampon^{u}
wanani log^{u} ġrāwa sārěy Lȧkh^{i}manas-kun 307.

prakh^{o}ṭ^{u} tȧs^{i} rāza shrādaki dŏha yiwān ôs^{u}
purōhith hěth tamis āpyā diwān ôs^{u} 308.

dŏhāh akh sŏponus dyut^{u}nas na darshun
khüts^{ü}s tsakh Darmarāzas kahari sampon^{u} 309.

yŏdas ġav tīr dith Takhakas hyotun jān
kür^{ü}n tati Darmarāzüñ^{ü} kōm^{ü} āsān 310.

tamiy dŏha pitrulūkuk^{u} sọth^{u} ġanḍith āv
pitar ḍīshith kriyā-karmüc^{ü} thüv^{ü}n nāv 311.

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ARAṆYA KAṆḌ.

19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishĕ yŏsa mŏkalöv^{ü}n
punim^{ü}-ʦandrama hish^{u} Sītāyĕ höv^{ü}n 312.

Aġasty ḍyūṭhun tamis-nish byūṭh^{u} yüʦ^{ü} kāl
pryuʦhun tas tȧm^{i} wonus sôruy panun^{u} hāl 313.

wuchun tȧth^{i} parbatas-pĕṭh jānawārāh
dopun Lȧkh^{i}man-juwas, 'ath kyāh chuh cārāh' 314.

tulun tarkash dopun, 'tas yāñ dimas tīr'
tatiy tas jānawāras wāsanā phīr^{ü} 315.

ba-zörī pāna pādan-pĕṭh paran pyōs
dapan, suy jānawar yāġar-pachin ôs^{u} 316.

Jaṭāyū nāv ôsus khŏsh timan āv
hyotukh pānas-sūtin kor^{u}has sĕṭhāh bāv 317.

pakan gay tāñ lobukh akh r^{o}t^{u} makānāh
bahārā tāza dilkash bōs^{a}tānāh 318.

bihith Sītā ba-ġulshĕn paida gav kāv
pakan lȧb^{i} lȧb^{i} tamis Sītāyĕ-nish āv 319.

dyutus tȧm^{i} Rāma-ʦandran darbi-hond^{u} kān
korun sör^{i}sạy jahānas hāl-i-hairān 320.

20. THE REPULSE OF ŚŪRPAṆAKHĀ.

Danḍakh-wan-manz rüṭ^{ü}kh ökh^{ü}r^{ü} bĕhan-jāy
dŏhāh akh rō̃ṭasāh lāran totuy āy 321.

wuchun yĕli Rāma Lakh^{i}man biyĕ sa Sītā
wasith pĕyĕ shēra-kin^{i} tröv^{ü}n ʦētanā 322.

karith r^{o}t^{u} vīsh wuchith Sītāyĕ roṭ^{u} gam
dopun, 'maṭʦ^{a}rith nimas bartā dimas bram' 323.

dopus tȧm^{i} Rāma-ʦandran, 'rach panun^{u} dil
'dŏyum^{u} nēth^{a}r karun^{u} asĕ-nish chuh mushkil 324.

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'na-tay gaʦh Lȧkh^{i}manas ahwāl bāwus
'tagiy yuth^{u} tyuth^{u} panun^{u} lōcĕr ʦ^{a}h hāwus 325.

'wariy yŏdwai ʦĕ Lȧkh^{i}man tas chuh āsān
'dapiy yŏdwai ʦĕ yĕch ada rach panun^{u} pān' 326.

tih būzith Lȧkh^{i}manan kor^{u} tas namaskār
dopun böyis, 'amis kar yiyi mĕ-sūty wār 327.

'ʦ^{a}h chukh rāzā pariy yŏdwai warahan
'akhāh chĕyĕy sa trövith byākh karahan' 328.

tyuthuy būzith sa rõṭas āyĕ dar-jōsh
dopun Lȧkh^{i}man-juwas, 'chukh-nā karan hōsh 329.

'ma phir gardan dapan chuy zyuṭh^{u} barādar
'ʦĕ yŏdwai bēkha-dōlath chĕy mĕ-sūty kar 330.

'parī chēs kẽh na r^{a}y rõṭas na chēs pünz^{u}
'ganīmath zānta ôy ʦĕ dāri-kin^{i} ünz^{ü}' 331.

wŏdañĕ wŏʦh^{ü} yāñ hĕtin vih-hih^{i} hāwȧn^{i}
ʦasani lȧg^{i} tim asani lȧg^{i} böy^{i}-bārȧn^{i} 332.

wanani lüj^{ü} Shūrpanakh, 'yith kyāh chuh cāray
'bŏh zöj^{ü}nas Rāma-ʦandran lōla-nāray' 333.

dopun, 'yot^{u}-tāñ na Sītā wŏñ bŏh māran
'sa mörith āsanam yim pata mĕ lāran [1]
'tih chwā poz^{u} yim kathan myāñĕn thawan kan' 334.

korun vĕkhʦār tiy wuch^{u} yĕli Lȧkh^{i}manan
tatiy ʦüṭ^{u}nas nast ti dyut^{u}nas cākh jāman 335.

21. ŚŪRPAṆAKHĀ COMPLAINS TO RĀVAṆA.

dapan, bŏna ôs^{u} tas zyuṭh^{u} bôy^{u} Rāwun
ʦalith gayĕ tas hyotun ahwāl bāwun 336.

wonun wati Khar-dĕwas lāran yŏdas āv
wuchun buth^{u} Rāma-ʦandrun^{u} zan na zāyāv 337.

wanani lüj^{ü} Shūrpanakh tas Rāwanas yiy
'mĕ nay phȧr^{i}yād bōzakh pāph myön^{i} chiy 338.

'shŏngith ös^{ü}s manŏshyāh gāl dinē ām
'ʦalith āyĕs mĕ dop^{u}, "lagi Rāwanas pām" 339.

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1 This line is omitted in most MSS., but is necessary for the sense.

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'Kharas bôwum suh tȧm^{i} pôwum ba-yĕkh-tīr
'lūj^{ū}s kami zāla wŏñ kas bāwa yih sīr 340.

'wanan chis nāwa söriy Rāma-autār
'wanas-manz yith karān asŏran chuh samhār 341.

'mahā-sŏndarāh wanay kyāh tas chĕh rūpīṭh
'sŏrga-lūkas-andar Yindran na mā ḍīṭh^{ü}' 342.

22. RĀVAṆA AND MĀRĪCA.

tih būzith Rāwanas sŏpon^{u} badal-rang
khanani log^{u} gang gayĕs tath-manz panüñ^{ü} zang 343.

wŏthith ākösh^{i} gav tshôḍun suh Mörinj
khĕmot^{u} yĕm^{i} Rāma-tsandrun^{u} tīr-i-hörinj^{ü} 344.

wuchun tȧm^{i} ôs^{u} hyot^{u}mot^{u} jĕnda bar-tan
tih ḍīshith Rāwanas düz^{ü} nāra han-han 345.

wanani log^{u} tas, 'mĕ wantam kyāh gayŏy[1] hāl
'shikast āyŏy[2] tsĕ kami āphüts^{ü} woluy nāl 346.

'buḍith kyāh goy^{u} kyāh yuth^{u} zanm prôwuth
'tsĕ kĕh ôsuy na Rāwun mandachôwuth' 347.

dapus tȧm^{i}, 'Rāma-tsandrun^{u} tīr yĕna ām
'tatiy-pĕṭha lūb prath-cīzuk^{u} manas drām' 348.

dopus tȧm^{i} Rāwanan, 'wŏñ kyāh chuh tadbīr
'korus bŏ-ti Rāma-tsandran sakth dilgīr 349.

'korun yŏd wārayāh Khar-dĕv môrun
'rüṭ^{ü}n tȧm^{i} Shūrpanakh tas sīna sôrun 350.

'dŏyim^{ü} sŏndarāh chĕh tamisạy bāgi āmüts^{ü}
'khabar chyā pöpiyĕs kas āsi zāmüts^{ü} 351.

'tithis vörögiyĕs dits^{ü} titsh^{ü} parī kȧm^{i}
'ganḍith küñ^{ü} kŏli tawa-nish kōna tshuñ^{ü} tȧm^{i} 352.

'sarv-i-kad khŏsh-yivüñ^{ü} bāgüc^{ü} yẹmb^{a}r-zal
'kanau būz^{u}m amā chĕm zan achĕn-tal 353.

ba-jinsan tan wanan yitha chĕy achĕ-pōsh
'kanḍĕn-pĕṭh jāy shūbyā tas ts^{a}h kar hōsh 354.

[1] V.l. *gowuy*. [2] V.l. *ôwuy*.

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'chih kōsam-pōsh-hih^{i} tȧm^{i}-sȧnd^{i} atha-khōr
'chih tim trĕy zȧn^{i} ʦ^{a}h gạnz^{a}rāwukh chih mā ʦōr' 355.

dopus tȧm^{i} tōra phīrith, 'chuy-na môlum
'mĕ chum môlūm tĕli yĕli ôs^{u} môsum 356.

'gindan dyut^{u}nam tyuthuy tīrāh chĕh kyāh kath
'achiv wuch wuñĕ zakhman chum pakan rath' 357.

zakh^{a}m hôwun pạth^{a}ras-pĕṭh pān trôwun
wodun wārāh tamis ahwāl bôwun 358.

'suh āmot^{u} āsi wuñ-kĕn dar-jawönī
'pazyā barbād diñ^{u} yiʦh^{u} zindagönī' 359.

dopus tȧm^{i} Rāwanan phīrith zi, 'tadbīr
'tagiyĕy kĕ̄h ma kar yith kāmĕ takhsīr 360.

'ʦ^{a}h chukh gamkhār zi kartam cāra-sözī
'yitam sūtin yiman wuñ hĕth ba-bözī 361.

'ʦĕ chuy maṭi Rāma-ʦandras vih suh hāwun^{u}
'yiyiy lāran tyuthuy gaʦhi tambalāwun^{u}' 362.

dopus tȧm^{i}, 'tati yŏdwai sās Rāwan
'jamā yin kar zi nin Sītā yĕti Lȧkh^{i}man 363.

'ʦhoruy nāwāh panun^{u} mā mandachāwakh
'pozuy won^{u}may ʦ^{a}h rājuth rāwarāwakh' 364.

dopus tȧm^{i} tōra, 'wuñ mārath ba-shĕmshēr
'ṭ^{a}kān pakh chus bŏh gōmot^{u} rājĕ-nish sēr' 365.

wanani Mörinj log^{u}, 'yŏdwai yih mārĕm
'narukh būgun^{u} dinam rākhĕs-prakrĕth chĕm 366.

'mĕ yŏdwai Rāma-juv mārĕm diyĕm kān
'paran gaʦha "Rāma Rāma" athi yiyĕm jān' 367.

tih būzith Rāma-nāv mana-kin^{i} gayĕs rāy
dopun, 'dĕwa Vishnu-bawanas-manz diyĕm jāy' 368.

23. THE GOLDEN DEER. THE RAPE OF SĪTĀ.

pakan gay war^{a}n badalövith Danḍakh-wan
wuch^{u}kh Sītā bihith ḍīṭh^{u}kh ba-gulshĕn 369.

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nazar tröv^{ü}n wuchun tami jānawārāh
tilāvüc^{ü} tan ba-gardan mŏkta-hārāh 370.

dopun tas Rāma-tsandras-kun, 'ṭ^{a}kan nēr
'khanjara yā tīra mārun yā ba-shĕmshēr' 371.

tamis ḍīshith sapüñ^{ü} kaitsāh sa bētāb
sapüñ^{ü} yitha nāra-sūtin khām sīmāb 372.

dapyōv tȧm^{i} Rāma-tsandran Lȧkh^{i}manas-kun,
'chuh Rākhyos^{u} jānawar kũh kyāh chuh ḍēshun^{u} 373.

ts^{a}h bĕh yiti röch^{i} Sītā chĕy hawālay
'bŏh yot^{u}-tāmath amis nith pōst wālay' 374.

tsolus Mörinj tas-pata gav suh lāran
kaḍith gari nyūn lôgun kōha-sāran 375.

ba-tundī tīr löyith sakth pôwun
maran-vizi rākhĕsan bŏna nāla tröv^{ü}n 376.

tamiy kraki-sūty rākhĕsan güj^{ü} zi bun^{i}yād
dyutun yĕli rākhĕsan 'Lȧkh^{i}mana' karith nād 377.

tyuthuy būzith sa Sītā lüj^{ü} wadanē
horun osh^{u} nār gonḍ^{u}nas hiyĕ-tanē 378.

dopun tas Lȧkh^{i}manas-kun, 'gatsh ts^{a}h lārān
'kariv kath bôy^{u}-hyuh^{u} bôy^{u} chuy tshāḍān' 379.

dopus Lȧkh^{i}man-juwan, 'bĕh, chĕkh ts^{a}h môsum
'tsĕ kar chuy rākhĕsan-hond^{u} vīh môlum 380.

'dŏyum^{u} kar Rāma-juv diyi yūt^{u} phȧr^{i}yād
'trĕyum^{u} kar kaīsi-hond^{u} tati jāy-ĕ-yimdād 381.

'chuh tsūryum^{u} rōz bēgam kyāh chuh talwās
'zi tshun^{u}nas pōst wölith yūr^{i} hĕth ās' 382.

dopus tami tōra, 'kath gạnz^{a}rāv mushkil
'mĕ zônum chuy khayāl-i-khām dar-dil 383.

'gŏḍañ yim ōra-bāyĕn-hȧnd^{i} chih atwār
'dŏyum^{u} āsiy mĕ ḍīshith dil giriphtār 384.

'trĕyum^{u} trāwun^{u} tsĕ bôy^{u} lȧs^{i}nay Shĕtrurgun
'yih tsūryum^{u} cāra kyāh ôsuy suh dushman 385.

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'apoz^{u} chuy yuth^{u} na ami rāyĕ wāra rāwakh
'suh trövith nāv tȧm^{i}-sond^{u} mandachāwakh 386.

'bŏh māray pān vĕh khĕmay tsaliy zāg'
tih būzith Lȧkh^{i}manan pĕṭh hyot^{u} dilas dāg 387.

tsaṭith jāmay wadan tsāv jangalan-kun
sapon^{u} paidā suh Rāwun jūg^{i} lôgun 388.

angan basmāh malith ā̃gan-andar tsāv
athas-kĕth āsa hĕth öhī karān āv 389.

alakh-krakh löy^{ü}nas lāran nĕbar drāy
dapyōnas, 'dān dim Rāmas lagiy āy' 390.

dopus tami, 'gōm wan günḍ^{ü}nam dilas rĕh'
dopus tȧm^{i}, 'wŏth ṭ^{a}kān Lankāyĕ-pĕṭh bĕh' 391.

dopus tami, 'Rāma-tsandrun^{u} buth^{u} wuchuth nā'
dopus tȧm^{i}, 'khŏsh gatshakh ḍīshith ts^{a}h Lankā' 392.

dopus tami, 'gatsh ts^{a}h tath Lankāyĕ dis nār'
tih būzith Rāwanan tas hôw^{u} vĕkhtsār 393

'ts^{a}h chĕkh-nā parzanāwān ȧy^{i} gul-andām
'gŏsōñ^{u} trāwun^{u} mĕ Rāwun chim dapan nām 394.

'dayā kar wŏñ mĕ-pĕṭh trāwun^{u} yih sannyās
'thaway sīwā karani hūras shurāh sās' 395.

yih kath būzith tamis Sītāyĕ gav gash
wanan, zan Rāwanas thôwukh karith khash 396.

gŏlābas sōsanuk^{u} hyuh^{u} rang tatiy gav
halab-öyīna-hyuh^{u} man tas kañĕ-pĕṭh pĕv 397.

chapith Yindrāza gav hĕth amrĕtüc^{ü} trēsh
Garuḍa-sandi bīma sarpau darbi dyut^{u} phēsh 398.

tsödüsh^{ü} tsandrama Kītan kor^{u} awāray
wasith ākāshĕ pĕy söriy sitāray 399.

taway tsandrama Kītan roṭ^{u} punim^{ü} dŏh
wuchun yĕli sūrĕ woth^{u}mot^{u} az-sar-ē-kŏh 400.

na-tay bŏna ḍyūṭh^{u} sūrĕn 'yiy gatshĕm jān'
dyutun tsandrama mŏkalôwun panun^{u} pān 401.

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wüṭshᵘs yĕli kāla-gaṭa nētran añuwᵘ pyōs
tujᵘn kēshau raṭith ākōshⁱ hĕth gōs 402.

ṭsalan gav tyūtᵘ wāwas wath kürᵘn tang
wanan, ākāsh samponᵘ sōsanukᵘ rang 403.

tithay wọthᵘ shōr wanakĕn jānawāran
samith tim āy söriy pān māran 404.

24. THE BATTLE WITH JAṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN LAṄKĀ.

khabar būzith Jaṭāyū gav khabardār
kaphas phuṭᵒrun ta lāran gav ba-yĕkh-bār 405.

punimᵘ ṭsandras wuchun yĕli hĕth gaṭshan Kīth
dopus támⁱ, ' ôy mrath pāpukᵘ gowuy hīth ' 406.

diṭsᵘn krakh tas, ' wọthuy kyāh yuthᵘ andakār
' kawau-bāpath garas pananis dyututh nār 407.

' kürᵘth āwāra kami-bāpath parī-zāth
' rumāh kar sabᵃr labanāwath mukāphāth ' 408.

kamī kĕ̃h kürᵘ na támⁱ tati zōr hövin
parau-sūtin paṭhᵃr-pĕṭh wātanövin 409.

ṭsaṭān ôsukh raṭān ôsukh panjan-tal
kalan dahan narĕn wuhan kunuy ṭshal 410.

küḍᵘn shĕmshēr ṭsūri löyᵘn sa tas-kun
ṭsáṭin tas par sĕṭhāh lācār suh samponᵘ 411.

üñᵘn saktī tamis Sītāyĕ wonᵘ hāl
' amis jānāwaras kĕtha-pöṭhⁱ chus Kāl ' 412.

dopus tami, ' rath mathith pal dis ṭsᵃh dörith
' yih pal ṭshuni nĕngalith zāniy na lörith 413.

' patav yĕli Rāma-ṭsandras bāvi ahwāl
' wanith wŏbarāvi ada buthᵘ hövⁱnas Kāl ' 414.

diwān ôsus barith pal nĕngalān ôsᵘ
gŏbith yĕli pĕv suh tas ākōshⁱ hĕth gōs 415.

niyĕn yĕli shĕhr-i-Lankā wātanövᵘn
khaṭith ṭsöñᵘn raṭith dar-bāg sa thövᵘn 416.

dyutun phárⁱyād tĕli yĕli sakth tyuthᵘ ās
tujᵘn gāshĕs gaṭa ākāshĕs buñulᵘ ās 417.

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25. SEARCH FOR SĪTĀ AND MEETING WITH JAṬĀYU. 418–432

wanani lüj^{ü}, ‘ sūrĕ gōtsara kath garas gōm
‘ karith zīwas ti zanmas wakri chum Bhōm ’ 418.

Shĕnaishcar Mīni ashṭum^{u} jāyĕ tas byūṭh^{u}
kaḍun^{u} sankaṭh tamis chuy dĕn borun^{u} krūṭh^{u} ’ 419.

tamis Sītāyĕ yĕli wulkā dashā āyĕs
sapüñ^{ü} āwāra tsür^{ü}y lōn^{i}-nyāyĕs 420.

Shŏkhur tas lōn^{i}-tsakruk^{u} khōw^{a}r^{i}-kin^{i} byūṭh^{u}
gatshith pardīsh tami krēchĕr sĕṭhāh ḍyūṭh^{u} 421.

dapan, yĕli Rāwanan gil rūṭ^{u} sa zālay
üñ^{ü}n Mandōdarī kür^{ü}nas hawālay 422.

dopun tas-kun, ‘ rachüñ^{ü} tsĕy shĕn rĕtan chĕy
‘ karus sīwā ts^{a}h yot^{u}-tāmath gatshĕs lay ’ 423.

yih ös^{ü}y say tamis-nishĕ ös^{ü} zāmüts^{ü}
wañāhas, ‘ Rāwanas mārani āmüts^{ü} 424.

‘ lasiyĕy yih vĕwāh karith sōpani wan-wās
‘ lasiyĕy tōra yith Lankāyĕ kari ḍās ’ 425.

tih būzith tami zalas manz-bāg tröv^{ü}n
lüb^{ü}n yĕli biyĕ dubāray parzanöv^{ü}n 426.

pryutshun ada tas, ‘ ts^{a}h kȧm^{i} dŏda-dām cyöv^{ü}kh
‘ rüch^{ü}kh kȧm^{i} zuv dyutuy yĕli māji tröv^{ü}kh ’ 427.

dopus tami, ‘ chĕs Zanakh-rāzas bŏh zāmüts^{ü}
‘ chuh pozuy chĕs bŏh yīpis-sūty āmüts^{ü} ’ 428.

dopukh yĕli sīr sôruy pānawöñī
karani lüj^{ü} ada wuch^{i} wuch^{i} lĕla ta wöñī 429.

wadan Mandōdarī, ‘ wölinjĕ chŏkh chum
‘ wanun chuy byon^{u} wanun^{u} lāyĕkh mĕ kar chum.’ 430.

pagāh yĕli sūrĕ khot^{u} tas zūn pĕyĕ yād
athas-kĕth hĕth wŏdañĕ wọth^{u} tēga phōlād 431.

25. THE SEARCH FOR SĪTĀ AND THE MEETING WITH JAṬĀYU.

garaz yĕli Rāma-juv^{i} Lȧkh^{i}man yiwan ḍyūṭh^{u}
dopun, ‘ kyāh-tāñ sapon^{u} ’, ḍokh^{u} dith pathar byūṭh^{u} 432.

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wuchani log^{u} dūri tȧm^{i} Mörinj gôlun
sĕṭhāh sakhtī karith tas pōst wôlun 433.

tulān aki taraṭpha yāñ ôsus ba-khanjar
gatshan biyĕ taraṭpha tas ôsus barābar 434.

dopus tȧm^{i} rākhĕsan, 'okuy karum phand
'zamīnas-sūty kijĕv-sūtin karum band' 435.

dyutun tas shāph, 'gatsh guh^{i}-ryūnz^{u} sōpan
'wonuth suli kōna', tāmath wôt^{u} Lȧkh^{i}man 436.

dapan, Lȧkh^{i}man-juwan yĕli hāl bôwun
dapan chus, 'phal yĕch āwāra sōpon^{u}' 437.

pakan gay gul riwan ḍīṭhikh diwan nād
grahon^{u} gav tsandramas hĕth dād-i-bēdād 438.

wadan gay wȧn^{i} diwan kōhan ta bālan
pritshan gārān gay sub^{a}hakĕn^{ü}y sitāran 439.

pakan nētrau chakan rath pān māran
sa gömüts^{ü} dāg thövith dŏn gulālan 440.

wuchukh ḍyūṭhukh Jaṭāyū sakth gamnākh
pĕmot^{u} bar-khāk-i-gam jāman kȧrikh cākh 441.

wüñ^{ü}n shĕch^{i} Rāwanüñ^{ü} sör^{ü}y timan-kun
wanith wŏborun zan^{a}m tas mŏkth sōpon^{u} 442.

dyutukh tas dāh matshan-pĕṭh mŏkth sōpon^{u}
pakan gay böy^{i}-bārȧn^{i} tim kŏhan-kun 443.

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KIṢKINDHYA KAṆḌA.

26. THE MEETING WITH HANUMAT AND SUGRĪVA. THE DEATH OF BĀLI.

karith gay cākh jāman khākh bar-sar
wuchukh tathiy kŏhas-pĕṭh ös^{i} wā̆dar 444.

timau yĕli wuch^{i} tulukh yütsᵘ nāla phár^{i}yād
dopukh, 'yim dēv chyā kina ādamī-zād 445.

'kamānāh hĕth nakhas-pĕṭh yim chih lārān
'yiman kyāh rôw^{u}mot^{u} yim kyāh chih tshāḍān' 446.

Hanūmānan dopukh, 'kas kyāh chuh môlum
'chih sāhĕbzāda jōrāh lūk^{i} môsum 447.

'bŏh chus zānan chih yim bārán^{i} balāvīr
'zamīnas-sū̆ty suwān ākāsh chih az-tīr 448.

'samandar tīra-sū̆ty zan gāsa zālān
'pĕwan yim athi dushman tas chih gālān' 449.

dopukh, 'pritshahōkh gatshith yim yōr kot^{u} āy
mĕṭh^{a}r chyā kina shĕṭh^{a}r kina yŏd karani āy' 450.

pakan gav pāna Halmot^{u} hāl būzun
sĕṭhāh khŏsh gav biyĕn paigām sūzun 451.

onun Sugrīv pādan-pĕṭh paran pyōs
dapan, Sugrīv wā̆daran pād^{a}shĕh ôs^{u} 452.

kür^{ü}kh shödī diluk^{u} gam gōsa trôwukh
akis ák^{i} pānavüñ^{ü} ahwāl bôwukh 453.

dopus yĕli Rāma-tsandran hāl-i-Sītā
wasith pĕv bar-zamīn Sugrīv az-pā 454.

wonun tas-kun, 'tsĕ chuy bēgāna dushman
'mĕ chum dushman sapon^{u}mot^{u} bôy^{u} thav kan' 455.

dapan Sugrīv, 'chum zyuṭh^{u} bôy^{u} Wölī
'suh gari āsan bŏh phēran böl^{i} bölī 456.

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‘ Māyövī nôm^{u} rākhyusāh ôs^{u} yüts^{ü} kūr^{u}
‘ nazari-sūtin karān ôs^{u} parbatan sūr 457.

‘ nabüc^{u} traṭh zan zamīnas-pĕṭh pĕwān ôs^{u}
‘ pĕwan yim athi dushman tim khĕwān ôs^{u} 458.

‘ khĕyēn yĕli wārayāh badrāh suh sõpon^{u}
‘ karani log^{u} āz^{a}möyish wā̃daran-kun 459.

‘ üñ^{ü}n tsakh Wöliyĕs, “ rākhyus bŏh māran ”
‘ gayēs yĕkh-bār ȧs^{i} bārȧn^{i} z^{a}h lāran 460.

‘ suh gav kamzōr tsol^{u} gāras-andar tsāv
‘ tyuthuy lāryōs Wölī path korun wāv 461.

‘ galis-pĕṭh gārakis byūṭhus bŏh pānay
‘ waḥ^{a}r^{i} tati rath wuchum nēran nishānay 462.

‘ sĕṭhāh yĕli rath wuchum sõpon^{u} namūdār
‘ gumān yiy gōm, “ Wölī mūd^{u} dar-gār ” 463.

‘ sapon^{u} mushkyul^{u} dopum, “ kath chĕh-na āsān ”
‘ tulum parbuth dyutum tamikis galis ṭhān 464.

‘ wadan phȧr^{i}yād lāyan, “ wāhy Wölī ”
‘ korum sārĕn^{i} wazīran hāl hölī 465.

‘ wadan tim pȧnz^{i} ta wā̃dar ös^{i} yĕkh-jāh
‘ trĕyum^{u} wȧr^{i}hyāh sapon^{u} tām gav suh paidāh 466.

‘ dopun, “ môrum suh yĕli gāras-andar tsāv
‘ “ dyutum tas ṭhāna dŏn wȧr^{i}hĕn nĕbar drāv 467.

‘ “ nĕbar nērahö kawa thow^{u}nam mĕ ṭhānay
‘ “ nĕbar nīrith karan wŏñ tāna-tānay ” 468.

‘ yih wŏbarôwun wanith gar-bāra hĕth gōm
‘ panüñ^{u} ösith gayĕm paradĕn-sū̃tin kōm^{ü} 469.

‘ yih kĕ̃h ôsum tih pānas nyūn yĕkh-bār
‘ logum lārani ta mārani tsöñ^{u}nam lār 470.

‘ khotus yith parbatas-pĕṭh chĕs-na kā̃h bāth
‘ tshĕnĕs tĕli kala yŏdwai wāti yut^{u} zāth 471.

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‘dapan, path-kun Dŏndŏbh dĕv mūsh^{u} môrun
‘tasond^{u} rath rūd-hyuh^{u} prath jāyĕ hôrun 472.

‘Matang rĕsh^{i} rath wuchith dop^{u}, “kȧm^{i} yih kor^{u} pāph”
‘sĕṭhāh tsakh khüts^{ü} tamis ada yiy dyutun shāph 473.

‘lagan yith parbatas-pĕṭh yāñ tasȧnd^{i} pād
‘diyĕs tĕli Wöliyĕs Yĕm-rāza yith nād 474.

‘taway asĕ ös^{ü} kür^{ü}müts^{ü} yiti bĕhan-jāy
‘ts^{a}h kar wŏpāy pādan-tal chapani āy’ 475.

dopus tȧm^{i} Rāma-tsandran, ‘gatsh ts^{a}h dis nād
‘kariv tŏh^{i} yŏd yimay bŏh kara yimdād’ 476.

dopus Sugrīv^{i}, ‘gŏḍa hāwum panun^{u} zōr’
wuchun kranz Dŏndŏbhun^{u} tȧm^{i} lôg^{u} tath khōr 477.

ong^{u}ji-sūtin korun tath tȧm^{i} yishāray
gatshith pĕv dūr tath gay pāra-pāray 478.

wañōnas, ‘yĕli suh Wölī zōr hāwān
‘akiy atha-sūty sath kul^{i} alarāwān’ 479.

kamān tuj^{ü} Rāma-tsandran zōr hôwun
gilüñ^{ü}-sūtin suh parboth^{u} dūr trôwun 480.

tih ḍīshith khŏsh sapon^{u} Sugrīv dil-tang
dopun böyis, ‘nĕbar-kun nēr kar jang’ 481.

tithạy būzith suh Wölī drāv lārān
achiv-kin^{i} nāra-wuzamal ôs^{u} hārān 482.

kalas dyut^{u}nas akhāh bē-khŏd wasith pĕv
khomun butaröts^{ü}-pĕṭh āyĕs phaṭith zĕv 483.

suh gav phīrith sŏkhas ôsus-na parwāy
wŏthith tas Rāma-tsandras-sūty korun nyāy 484.

‘mĕ kar ös^{ü}m khabar chukh yūt^{u} kamzōr
‘mĕ shānan-pĕṭh loduth biyĕ trôw^{u}mot^{u} bōr 485.

‘apoz^{u} won^{u}tham apazis kan mĕ thôwum
‘shŏngith dushman dubāray wuzanôwun 486.

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‘ts^{a}h sāhĕb-zāda ôsukh nāz-parward
‘taway dar-wakt-i-mardī drākh nāmard’ 487.

asan won^{u}nas, ‘mĕ nō zōñ^{ü}m taphāwath
‘tsĕ-sūty tas Wöliyĕs lagi tīts^ü phursath’ 488.

tuj^{ü}n akh pōshĕ-mālāh tshuñ^{u}nas nöl^i
ṭ^{a}kan sūzun dubāray, ‘yikh-na wŏñ khöl^i’ 489.

dapan Sugrīv, ‘zōraki tīra mōrĕm
‘gatshas yĕli wŏñ suh mā ada zinda chōrĕm’ 490.

dilāsāh dith suh gav biyĕ lôy^{u}nas nād
tih būzith drāv Wölī dyutun phȧr^{i}yād 491.

dapan, Tārāyĕ won^{u}nas, ‘ȧy^i pahalwān
‘ma gatsh wuñ-kĕn bŏh khōtsan çhĕs hĕyiy jān 492.

‘khabar chyā Rāma-juv mā āsi zāmot^u
‘tsĕ āsiy pöpiyĕs mārani āmot^u 493.

‘gulĕn ganḍ raz paran pĕs gatsh wanus zār
‘wanus, “bakhcum mĕ āmot^u chukh ts^{a}h autār” 494.

‘Angod^u chuy gāsh cashman-hond^u suh sōzun
‘gŏnāh bakhciy shĕran sō̃pan tamis-kun 495.

‘ts^{a}h nay bōzakh suh nay sōzahan khaṭith rōz
‘gatshiyĕy zuv panun^u won^{u}may ts^{a}h poz^u bōz’ 496.

tyūtuy būzith sapon^u Wölī gazaph-nākh
ba-tundī drāv jāman tȧm^i dyutun cākh 497.

tsalani Sugrīv log^u yĕli gōs suh lāran
roṭun zögith dopun, ‘yāmath bŏh māran’ 498.

wuchun ākāsh-hyuh^u gạnz^{o}run panun^u pān
dyutun tāñ Rāma-tsandran zōra tyuth^u kān 499.

wasith pĕv parbatas-tal sŏrma tas gav
wanani log^u Rāma-autāras, ‘ts^{a}h kan thav 500.

‘rochuth nāmard kĕtha môruth dilāwār
‘ts^{a}h pöpī chukh wanan chiy “Rāma-autār” 501

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'dyututh tīrāh khaṭith rūduy na yinsāph
'mĕ pāph ôsum-na kawa pānas hyotuth pāph' 502.

dopus tȧm^{i} Rāma-ʦandran, 'lôy^{u}may kān
'taway böyis niyĕth āshĕñ tih chwā jān 503.

'koruth aparād yuth^{u} tyuth^{u} kā̃h karyā zāth
'karan yŏdwai wasith pĕyi nab ta būtarāth' 504.

tithay būzith Angod^{u} sūzun ganḍith gul^{i}
'yih rȧch^{i}zĕn wuñ mĕ pāpȧk^{i} phal panȧn^{i} tul^{i}, 505.

dopun böyis, 'ʦ^{a}h gari rȧch^{i}zĕn paran-tal
'mĕ kor^{u} yuth^{u} tyuth^{u} mĕ wŏñ ḍyūṭhum tamyuk^{u} phal 506.

wanith wŏborun sapon^{u} dēha-nishĕ wŏdösī
ganḍith nār tas sapon^{u} tāñ sŏrgawösī 507.

wuchukh nĕsh^{i}tur khabar angāh nagar gay
sapon^{u} Sugrīv shāh ṭōṭhyōs panun^{u} day 508.

chuh sath yiy yād rūz$^{\ddot{u}}$s böy^{i}-sünz$^{\ddot{u}}$ kath
onun Angod^{u} tamis push$^{\breve{e}}$r$^{\ddot{u}}$n wazārath 509.

dapan, tas bŏna böy^{i}-sȧnd^{i} shur^{i} gayēs ṭöṭh^{i}
rüch$^{\ddot{u}}$n tȧm^{i} böy^{i}-kākañ mājĕ-hȧnd^{i} pöṭh^{i} 510.

onun Halmot^{u} diʦ$^{\ddot{u}}$n tas pēshkörī
(balāvīras lagas pādan bŏh pörī) 511.

ʦhuñ$^{\ddot{u}}$kh Zāmōwanas trȧṭ^{i}-māl nölī
kür$^{\ddot{u}}$kh tas maṭi mulküc^{u} kuṭawölī 512.

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SUNDARA KĀNDA.

27. THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LAṄKĀ.

dapyōnakh lōla-kin^{i}, ' shīshĕn phiriv may
' aniv paigām Sītā kōr-kun gay 513.

' niyiv lashkar sū̃tin yĕʦhi-kin^{i} diyiv ʦhŏh
' ʦhanḍiv samsār sôruy rāth tay dŏh ' 514.

asan tim drāy ʦhāḍith āy dīshĕn
wuchukh yith manŏshĕ-lūkan sōr^{ü} han-han 515.

dachyun^{u} khōwor^{u} wuchukh sôruy pachyum^{u} pūr^{u}
ʦhonḍukh pātāl gáʦh^{i}nakh cĕshm-i-bad dūr 516.

patav-lākan timau bŏna akh gŏphāh ḍīṭh^{ü}
wuch^{ü}kh sũñ^{ü} nīla-kũñ^{ü} gömüʦ^{ü} sĕṭhāh krū̃ṭh^{ü} 517.

aʦith tath akh akis-kun thaph karān ös^{i}
pĕwan buth^{i}-kin^{i} wasith tim zan marān ös^{i} 518.

wuchukh bāgāh gupith sŏrgüc^{ü} zamīnāh
palangas-pĕṭh bihith akh nāz^{a}nīnāh 519.

sarv-i-kad kömathāh āshōb-i-ālam
parīyāh prazalavũñ^{ü} rūpas na kĕ̃h kam 520.

karān ös^{ü} taph shĕran gömüʦ^{ü} Dayĕs-kun
gamüʦ^{ü} r^{ü}ʦ^{ü} wāsanā mīlith payĕs-kun 521.

dopukh tas, ' röv^{ü} Sītā Rāma-ʦandras '
dopukh tami, ' ách^{i} waṭiv wötiv makānas ' 522.

wacĕkh yāñ cĕshma muʦarāvĕkh wuchukh rang
kŏhistānuk^{u} makānāh akh sĕṭhāh tang 523.

wŏdösī gay wuchukh akh tang jāyāh
müṭh^{ü}kh Sītā wŏdañĕ ḍīṭh^{ü}kh balāyāh 524.

suh yüʦ^{ü} bọch^{ü} ôs^{u} tih ḍīshith nagma tám^{i} lôg^{u}
dopun, ' az Yīshŏran kor^{u}nam yutuy bôg^{u} ' 525.

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Angud tāmath wanani log^{u} Halmatas-kun,
'Hanūmānō yuthuy ôsuy Jaṭāyun' 526.

tithay būzith suh jānāwar wasith pĕv
wanani log^{u}, 'pāra kår^{i}wam wāra wån^{i}tav' 527.

timau dop^{u}has, 'suh kyāh wātiy pozuy wan'
dopukh tåm^{i}, 'būz^{i}tav tŏh^{i} thöv^{i}tav kan 528.

'achĕn-hond^{u} gāsh zan ôsum lŏkoṭ^{u} bôy^{u}
'tsolum trövith mĕ tåm^{i} wölinjĕ chŏkh lôy^{u} 529.

'z^{a}h bārån^{i} ös^{i} zōrāwar pahalwān
'zĕhan gayĕ ås^{i} karav sūrĕs sūtin mān 530.

'ahankāran tulith niy kor^{u} pakhan wāsh
'tyuthuy tuj^{ü} zōra wuph yuth^{u} wöt^{i} ākāsh 531.

'tulun tāpas tatsar sūrĕs zi tsakh āyĕ
'dazani låg^{i} par tamis rūd^{u}sas bŏh tshāyĕ 532.

'dådis par tāpa-sūty rūdus na kĕh hōsh
'zalas kina ągna-jōshĕs log^{u} suh pampōsh 533.

'mĕ ôsum möl^{i} kor^{u}mot^{u} nāv Sampāth
'Jaṭāyun tas, dapan, mēlĕm na wŏñ zāth 534.

'tsŏdāh shĕth waīsi gay yĕna yuth^{u} mĕ sampon^{u}
'wuchān āsam mĕ lōsan cĕshma tas-kun 535.

'wuchan yĕth-kun bŏh chus tath-kun pĕwan tāph
'bihith chĕm tsŏn hatan kruhan nazar sāph' 536.

Hanūmānan wånis tas böy^{i}-sånd^{i} kār
sĕṭhāh tōṭhyōv tamis-pĕṭh Rāma-autār 537.

wonun yāmath tamis tāñĕth wadun^{u} ās
dopun, 'kari-nā mĕ-pĕṭh tas böy^{i}-sond^{u} pās' 538.

parani log^{u} 'Rāma Rāma' nāv būzun
wodun yüts^{ü} lōla-sūtin mŏkth sŏpon^{u} 539.

tithay pryutsh^{u}has timau Sītā wuch^{ü}th-nā
dopukh tåm^{i}, 'chĕwa bihith dar-bāg-i-Lankā' 540.

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lobun Rāma-juv hrĕdayĕ gav mŏkth pānay
tamis Sītāyĕ-hond^{u} won^{u}nakh nishānay 541.

borukh ānand wā̃dar tim sŏkhas bīṭh^{i}
wuch^{ü}kh Lankā sŏnüc^{ü} prawa bŏna timau ḍīṭh^{i} 542.

'zalas-manz zan punim^{ü} tsandrama chĕh kyāh kath
'amā tot^{u} wātanuk^{u} mā kaĩsi tākath' 543.

korukh tadbīr, 'kati-kin^{i} ath labav tār
'chuh dȧr^{i}yāwāh tarun^{u} wuch Dayĕ-sond^{u} kār' 544.

parandan par phuṭikh ḍīshith marān ös^{i}
kathā chĕ-na kē̃h shurāh hath kruh tarȧn^{i} ös^{i} 545.

salāh tshāḍan karan thüc^{ü} tȧt^{i} timan wāh
ak^{a}li-kin^{i} tim zalas mārani lȧg^{i} thāh 546.

wanani log^{u} akh, 'dahan kruhan mĕ tākath'
dapan byākhāh, 'tr^{a}han tāñĕth chĕh kyāh kath' 547.

dapan byākhāh, 'bŏh namath kruh nimas tshāl'
dopukh Zāmōwanan, 'vrĕdd chus mĕ chum kāl 548.

'natay yĕli lūk^{u} ôsus bāla-bāwas
'tuj^{ü}m ākāsh wŏṭh akisạy hawāwas 549.

'bŏh ôsus wāv hyuh^{u} ākösh^{i} phērān
'mĕ ḍīshith ôs^{u} daitĕn prān nērān 550.

'niyĕm wuh carkh gạnz^{a}rith martĕ-lūkas
'wuchus rĕsh^{i} ȧk^{i} ḍīshith āyĕ tsakh tas 551.

'dyutum tȧm^{i} darbi-hond^{u} kān wuch tapuk^{u} zōr
'mahābaliyĕs yithis phuṭ^{o}run khōwor^{u} khōr 552.

'tamyuk^{u} ôsum na gam wuñ tārahös tshāl [1]
'amā khōtsān chus walanam asŏr nāl' 553.

Angud tāñ wọ̆th^{u}, 'mĕ chum yāwun panun^{u} pūr^{u}
'dimas wuñ wŏṭh yimas shĕhras karith sūr' 554.

Hanūmānan dopukh, 'yāwun ma höviv
'bŏh tāras tshāl yima tsintāyĕ tröviv 555.

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[1] V. l. *buḍith chus long^{u} gamot^{u} na-ta tārahōs* <u>*ts*</u>*hāl.*

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'wuchiv yĕli Rāwanas kyāh āv yiphlās
'taras wŏñ bŏh karas wuñ sör^{i}sạy ḍās' 556.

wanani lȧg^{i} vird^{i}, 'Halmot^{u} dŏd cĕwān ôs^{u}
wuchith sūrēs,' dapan, 'raṭonuy manas gōs 557.

'dits^{ü}n ākāsh wŏṭh sūrĕn yiwan ḍyūṭh^{u}
'dopun, "roṭ^{u}nas," Sumīras-tal khaṭith byūṭh^{u} 558.

'yih kath tas kyāh tamis-nish Rāwanas zōr
'ts^{a}h kĕh wȧn^{i}zēs na yot^{u}-tāmath khasēs bôr^{u} 559.

'wuchith Sītā khabar hĕth nēr ṭ^{a}kan yūr^{i}
'sa pānay zāni yĕli yin dŏh tamis pūr^{i}' 560.

roṭun tȧm^{i} Rāza-Rāmun^{u} mŏkh manas yād
wŏthith gav tshāl hĕth zan gav wŏthith bād 561.

dapan, yĕli sangara-pĕṭha tȧm^{i} zōra dits^{ü} tshāl
sapon^{u} path pôñ^{u} tal gav zēr-i-pātāl 562.

tyuthuy yĕli wāv hyuh^{u} Halmot^{u} wŏthith gav
gatshith Lankāyĕ par Lankāyĕ-pĕṭh pĕv 563.

sĕṭhāh boḍ^{u} ȧch^{i}darāh tati ḍēḍĕ-pĕṭh ôs^{u}
gatshith Halmot^{u} tamis ös^{ü}s-andar pyōs 564.

dapan, tas Rāma-tsandras-kun gamot^{u} man
lobun war Halmatan trāmüv^{ü} gayēs tan 565.

pakan gav ôs^{u} suh Sītāyĕ tshāḍān,
'laban-nā lōla-cashmau mŏkta hārān' 566.

28. HANUMAT REACHES LAṄKĀ.

wuchun yĕli shĕhr-i-Lankā āshtsaras gav
wanani log^{u}, 'gath yih kyāh cyōñ^{ü}, hē Sadāshiv' 567.

wuchun tath bāri-kani rŏph sērĕ kañĕ sŏn
bilhōrȧk^{i} tham jarith jawhar laban tsŏn 568.

paṭh^{a}r^{i} rawakan wathor^{u}mot^{u} lāla-yôkūth
sab^{a}z tālav ta tārakh mŏkta jamrūth 569.

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wuchun darwāza sŏna-tālav patyum^{u} wōj
pacĕv-kani pariyĕ lögith phōj-dar-phōj 570.

hēr sŏṭhküc^{ü} wuch^{ü}n sör^{ü}y sar-ā-pāy
dopun, 'sŏrgas-andar Yindras na yitsh^{ü} jāy' 571.

Dhanĕshṭ-Kŏmār Vishŏkam ös^{i} shēran
baran dārĕn wŏṭĕn brāndan ta hēran 572.

Vasanth-ādĕkh shĕh rĕth nĕth ös^{i} bar-pāh
kamar-basta ci guldasta ba-yĕkh-jāh 573.

wuchun Yindrāza sŏpon^{u}mot^{u} suh gil-kār
sambālan sāta sātay dar ta dēwār 574.

tatiy nēran totuy wātan prabātan
sandyā waktan tsand^{a}r öyith prabātan 575.

timan-pĕṭh^{i}-kin^{i} wuch^{ü}n tas Rāwanas jāy
tithis asŏras manŏshĕ-sond^{u} kyāh chuh parwāy [1] 576.

wasav-kani rĕsh^{i} wuchin lȧg^{i}mȧt^{i} sitāran
laban wuch^{i} wuch^{i} laban zan mŏkta-hāran 577.

timan-pĕṭh^{i}-kin^{i} wuch^{ü}n tas Rāwanas jāy
tithis asŏras manŏshĕ-sond^{u} kyāh chuh parwāy 578.

wuchan gav sārĕniy bāhwȧn^{i} barūjĕn
wathor^{u}mot^{u} pharsh zan ākāsh han-han 579.

sa Lȧkh^{i}mī wuchta Lȧkh^{i}mī kyāh wanan rūz^{ü}
yiwan Brahmā karan chuy Ṭhôkuras pūz 580.

wanith hĕk^{i}zyā Ogun tas ôs^{u} wāza
Kar^{a}m muharir ta nözir Dharmarāza 581.

Shimāluk^{u} Wāv tati prath-sāta āsan
ḍuwan lath dāri-sūty āman ta khāsan 582.

Warun^{u} pāñur^{u} yiwan tot^{u} pön^{i}-pānay
dapan Dayĕ-gara Dashĕ-Rāwun bahānay 583.

Kazal-wan cūk^{i}dar zan tas chih mārān
nakhas-pĕṭh zin^{i}-gĕḍāh hĕth pāna lārān 584.

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[1] This verse accidentally anticipates verse 578.

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tithay Butarāth kaṇḍ^{i}-hür^{ü}-hish^{ü} wuchiv tshal
liwan pānay prabātan Ṭhôkuras-tal 585.

bihith tati Rögiñā lögith sa sañĕwör^{ü}
timan sārĕn^{i} sa Sītā wātanüc^{ü} tör^{ü} 586.

yih kĕtshāh tati tih kar söris jahānas
raṭith Yĕm-rāza thow^{u}mot^{u} kaid-khānas 587.

yimay sāmāna yĕli pānay tatiy ḍīṭh^{i}
Hanūmānan, tamis pādan dimas mīṭh^{i} 588.

sĕṭhāh khŏsh gav wuch^{ü}n yĕli jān jāyā
dopun, 'karanöv^{ü} kám^{i} yitsh^{ü} Vishṇu-māyā' 589.

29. THE BUILDING OF LAṄKĀ.

dopus tāñ Nāradan, 'wuch kyāh karan Day
'Wumā-dēvīyĕ dŏha aki yĕtsh yiy gay 590.

'shĕran sõpüñ^{ü} Shiwas tami roṭ^{u} bahānāh
'"gatshĕm āsun bĕhun^{u}-kyut^{u} r^{o}t^{u} makānāh" 591

'Shiwan yĕli būz^{u} prayōv tas tiy yih khŏsh gōs
'karith taph Rāwanan mong^{u}mot^{u} yih gara ôs^{u} 592.

'Dhanĕshṭ-Kŏmār Vishŏkam manganôwun
'"lodun gara tyuth^{u}," dopukh, "yuth^{u} tambalô-
wun" 593.

'pakan gay tim z^{a}h yĕli sôruy tshanḍith āy
'Prazāpath jāyĕ-nish "pröñ^{ü}y" dapith drāy 594.

'wuchukh yĕli būtarāth sör^{ü}y barābar
'wŏthith ākösh^{i} gay ḍyūṭhukh samandar 595.

'wuchukh pöñis-andar ḍyūṭhukh zuwāh jān
'dopukh, "kám^{i} kyāh-sanā kor^{u}mot^{u} chuh yuth^{u}
dān" 596.

'pryutshukh Brahmā-juwas, "sôruy yih zal ôs^{u}
'"zalas-pĕṭh sŏrga-dwārāh paida kar gōs" 597.

'dopukh Brahmā-juwan, "yĕli nā Garuḍ zāv
'"lüj^{ü}s bŏchĕ gav wŏthith Kashĕpas-nishin āv 598.

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'"dopun mölis,—ts^{a}h kẽtshāh khyon^{u} ṭ^{a}kan dim—
'"dopus tảm^{i},—khĕn ts^{a}h mad-host^{u} bīyĕ akh krum. 599.

'"trĕ-hath kruh thảd^{i} chih tim tawa-nishĕ dŏgan zīṭh^{i}
'"karani lảg^{i} yŏd sĕṭhāh,—Garuḍan tithay ḍīṭh^{i} 600.

'"tithay yĕli wāv-hyuh^{u} zögith gatshith pyōkh
'"panjan dŏn-tal tulin ākösh^{i} hĕth gōkh 601.

'"niyĕn tot^{u} pārizātuk^{u} ôs^{u} yĕti kul^{u}
'"wuchiv tảm^{i} mōsaman kyāh trāpajyār tul^{u} 602.

'"duzölis-manz tim hĕth yāñ thüv^{ü}n zang
'"gŏbĕra-sūtin kulis woth^{u} ts^{a}sta akh lang 603.

'"roṭun lang tõti-sūty, wuch^{i}tav tasảnd^{i} gŏn,
'"raṭĕs yŏdnai wasith butarāth gayĕs bŏn 604.

'"onun pöñis-andar dörith dyutun lang
'"halani lüj^{ü} būm biyĕ ākāshĕ-pĕṭh Gang 605.

'"languk^{u} gŏḍ byūṭh^{u} pātālas-sūtin suv
'"lanjĕn ar^{a}hākh log^{u} yuth^{u} sõponus zuv 606.

'lodukh gara Yīshŏras yĕli gayĕ hĕmsā
'languk^{u} kün^{ü} āv lagi ath nāv Lankā 607.

'lüz^{ü}n titsh^{ü} Lõkh yitsh^{ü} ḍīṭh^{ü}th tsĕ pānay
'wuchakh wŏñ kyāh karĕs Sītā wakānay 608.

'manŏshĕ-lūkas andar yuth^{u} wājĕ-hond^{u} krẽkh
'kür^{ü}s prövish Shiwan darmuk^{u} dyutun shẽkh 609.

'tapīshŏr rĕsh^{i} ta bröhman āy sālas
'timau darshun karith mang kür^{ü} na mālas 610.

'Pulastĕs-sūty putur^{u} Lankāyĕ yĕli tsāv
'Shiwan yāñ ḍyūṭh^{u} wārāh khŏsh tamis āv 611.

'kür^{ü}n pūzā ta pötra-tsāl trôwun
'dopus, "dakhĕnā mangyūm kyāh kas gatshĕm dyun^{u}"
612.

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'dopus tȧm^{i} Rāwanan, "Lankā gatshĕm diñ^{ü}"
'dopus tȧm^{i} tōra, "dits^{ü}may wuñ gatshĕm niñ^{ü}" 613.

'tithay dits^{ü}nas ta tȧm^{i} kür^{ü}nas hawālay
'mŏkalith mas korun lôgun suh zālay 614.

'korun tȧm^{i} sankalaph dits^{ü}nas sa dānay
'samith söriy diwatā ös^{i} pānay 615.

'suh Brahmā Sūrĕ Tsandrama Shiv chuh pānay
'chĕh kyāh kath tas-nishin dān ôs^{u} bahānay 616.

'hĕwan chuh mŏshkh prath pōshĕs baran lōl
'sĕṭhāh tsālan ta gālan chuy-na kā̆h byôl^{u} 617.

'yĕmau taph kor^{u} timan yĕli gav ahankār
'dapan bŏna rākhĕsan dyut^{u}nakh raṭith mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVAṆA AND HIS BROTHERS AND SISTER.

'korun tyuth^{u} tĕli yĕli yuth^{u} manas gōs
'dŏhay dēwan ta asŏran yŏd sĕṭhāh ôs^{u} 619.

'samayĕ aki yŏd korun Yindrāza vīran
'kŏlav-kin^{i} āyĕ rākhĕs-bāyĕ yīran 620.

'yŏdas Yindrāza gav pĕv rākhĕsan wāv
'wuchiv kĕtha-pöṭh^{i} ts^{a}ñĕ-phati-tala tĕngul drāv 621.

'rĕshwāh akh boḍ^{u} Pulastē ôs^{u} tas nāv
'prabātas wŏṭh^{u} nadiyĕ-pĕṭh buth^{u} chalani drāv 622.

'sandūkhāh akh wuchun pöñis andar ôs^{u}
'roṭun thaph dith andar wuchanuk^{u} manas gōs 623.

'wuchun mutsarith triyāh ḍīṭh^{ü}n harith prān
'dŏyim^{ü} tas dŏd cĕwan kañĕkhāh wuch^{ü}n jān 624.

'kañĕkh khör^{ü}n ta möj^{ü} tamis tȧt^{i} tröv^{ü}n
'athan-kĕth tȧm^{i} baṭhis-pĕṭh wāra khör^{ü}n 625.

'niyĕn pānas-sūtin gara wātanöv^{ü}n
'garas pananis andar tȧm^{i} wāra thöv^{ü}n 626.

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'kür^{ü}n tàm^{i} yiy pratigyā pānasạy-kun
'"thawan gŏbaras vĕwöh^{i} àz^{i}," manasöv^{ü}n 627.

'sapüñ^{ü} tas ṭöṭh^{ü} rüch^{ü} tàm^{i} öṭha-nawa-mös^{ü}
'baḍith būz^{u}n sa ökh^{ü}r^{ü} rākhĕsĕñ ös^{ü} 628.

'wuchiv triyĕ-bāwa yĕli tas āv yāwun
'prasani lüj^{ü} zyuṭh^{u} gŏbur tas zāv Rāwun 629.

'wuchukh tas dah-kala narĕ dah dŏgañĕ wuh
'mŏcĕr wārāh ta zēchĕr sāsa-bàd^{i} kruh 630.

'wanith hĕk^{i}zyā tasond^{u} mŏkh ôs^{u} ạgna-sond^{u} kŏnḍ
'mŏkhas-pĕṭh dand z^{a}h zan ts^{a}maràv^{i} mŏnḍ^{i} 631.

'manzali manz-bāg zangan yĕli kaḍan kāḍ
'wŏtur^{u}-kun phēri dakhĕnas-kun diwan tār 632.

'tih ḍīshith khūts^{u} ryosh^{u} dop^{u}nas, 'yūtuy pras.'
'tamis-pata zāv Khara-dĕv bīyĕ rŏṭas 633.

'z^{a}h karmishṭh zāy rākhēs drāy tim tsōr
'kalas-pĕṭh hĕng path-kun hàl^{i} timan khōr 634.

'dayĕs hāwun^{u} chuh Rāwun wōkha-bun^{i}yād
'rum almāsàv^{i} kañüv^{ü} tsam aḍijĕ phōlād 635.

'logus yĕli mas Kumbhakarṇas tsüṭ^{ü}n nān
'sĕṭhāh ryosh^{u} khūts^{u} ạgnas tàm^{i} humun pān 636.

'wuchiv vīduk^{u} asar gav pĕv Vibhīshĕṇ
'tamis-pata zāv biyĕ Dhana-Waish^{ĕ}rawaṇ 637.

'manas yiy gav tamis tiy ôs^{u} hāwun^{u}
'karun^{u} tas pāna gav dēwāna Rāwun' 638.

31. HANUMAT FINDS SĪTĀ IN THE GARDEN.

dapan, Nārad-rĕshiy thüv^{ü}nas yih lādan
(Hanūmānas bŏh wandas cashma pādan) 639.

pakan gav ôs^{u} suh tas Sītāyĕ tshāḍān
'laban-nā lōla-cashmau mŏkta hārān' 640.

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wuchun bāgāh bihishtuk^{u} sŏrga-dwārāh
wuchin tati ös^{i} phēran daity wārāh 641.

samēmȧt^{i} sāri samsārȧk^{i} tatiy gul
amā tath bāgwān kāwạy na bulbul 642.

wuchun hyot^{u}mot^{u} dilas-pĕṭh dāg lālan
dapan, 'dūrĕr bŏnā chus yār ʦālan' 643.

ariñ hĕʦ^{ü}müʦ^{ü} nakhas-pĕṭh dön^{ü}-pōshĕn
dapan jāphur^{u} gŏlābas, 'chus-na pōshĕn' 644.

yẹ̆mb^{a}r-zal bara gömüʦ^{ü} barg-i-kōsam
dapan, 'kōtāh zarith hĕka cashma lōsam' 645.

'bab^{ü}r^{ü} bētāb gömüʦ^{ü} pān māran'
batakh-līṭis dapan dŏn gul-i-anāran 646.

laḍar-pōshĕs dapan waṭa-phȧṭ^{i} ta zindōr
'phŏlakh-nay pāna asĕ wātyā karun^{u} zōr' 647.

wadan pampōsh, 'āsam cashma lōsan'
tamis shĕmshēr hĕth gav lāri sōsan 648.

samith sŏmbul sapon^{u} nargis rüṭ^{ü}n hiy
dapan tas kāripȧt^{i}, 'müz^{ü}lām myön^{i} chiy' 649.

gŏlābas ös^{ü} lāyan nād maswal
'yitam chĕm tūr^{i}-kun rātas dŏhas kal' 650.

garaza Sītāyĕ sŏrgacĕ hiyĕ pĕyĕ hāy
tyuthuy yuth^{u} pöpiyĕn narakas andər jāy 651.

wuchun ʦāmot^{u} dilas tas dūrĕruk^{u} dāg
dapan, tāmath suh Rāwun wôt^{u} dar-bāg 652.

kulis-pĕṭh khot^{u} Hanūmān ʦhāyi-hol^{u} byūṭh^{u}
yih kĕ̄ʦhāh kor^{u} timau sôruy tih tȧm^{i} ḍyūṭh^{u} 653.

32. RĀVAṆA WOOS SĪTĀ IN THE GARDEN.

wuchiv, dar-bāg yāmath ʦāv Rāwun
pariyĕ pūrith hyotun sāmāna trāwun 654.

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yẹ̆mb^{a}r-zala nāra-sūtin kāri-påt^{i} gay
pĕyĕs öyīna-pānas ḍēshĕwun^{u} khay 655.

wanani lüj^{u} Rāwanas, 'lānath tsĕ lāriy
'bŏh māray pān myôn^{u} bartā tsĕ māriy' 656.

dopus tåm^{i} tōra, 'tåm^{i}-sond^{u} bīm kam hāv'
dopus tami, 'āy lasanüc^{u} shēkh wŏñ trāv' 657.

dopus tåm^{i}, 'gotsh^{u} suh yun^{u} karahön bŏh barbād'
dopus tami, 'yĕli yiyiy yut^{u} tĕli pĕyiy yād' 658.

dopus tåm^{i}, 'kar chĕh tas yut^{u} pōshĕnüc^{u} bāth'
dopus tami, 'kyāzi āham tsūri hĕth rāth' 659

dopus tåm^{i}, 'rōz khŏsh wŏñ gav suh wan-wās'
dopus tami tōra, 'yith Lankāyĕ kari ḍās' 660.

dopus tåm^{i}, 'rōz khŏsh wādåk^{i} shĕh rĕth sūr^{i}'
dopus tami, 'wŏñ yiyĕm bartā niyĕm tūr^{i}' 661.

dopus tåm^{i}, 'wŏth sŏkhåk^{i} sāmāna pairav'
dopus tami, 'cyôn^{u} dŏkh ḍīshith tsĕtas thav' 662.

dopus tåm^{i}, 'myôn^{u} bōzun^{u} chuy ganīmath'
dopus tami, 'kar ts^{a}h biyĕ dŏh paīshĕ phursath' 663.

garaz tas-kun wuchith yüts^{u} gayĕ tamis hān
khabar chyā kōna push^{e}rôwun Dayĕs pān 664.

tamis Mandōdariyĕ yĕli kŏchi-kĕth ös^{u}
rĕtan shĕn-hünz^{u} sa zan zāmüts^{u} tamis ös^{u} 665.

wanani lüj^{u}, 'Rāwanas yŏdwai bŏh bāwas
'anith Sītāyĕ-hond^{u} zātukh bŏh hāwas 666.

'yih mā mārĕs bŏh mā gatsha naraka-wösiy'
tamik^{i} sör^{i}y lakhĕn tas yād ösiy 667.

dopun tas Rāwanas, 'ruswā gatshakh-nā
'yih māriy pān ada aphsūs ts^{a}h khĕkh-nā' 668.

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33. HANUMAT ADDRESSES SĪTĀ. HER SONG OF JOY.

tithay būzith suh Rāwun biyĕ nĕbar drāv
Hanūmānan wuchun Sītāyĕ-nish āv 669.

gŏḍañ tas-kun wuchith kath pāna bŏw$^{\ddot{u}}$n
kaḍith tas Rāma-tsandrüñ$^{\ddot{u}}$ wöj$^{\ddot{u}}$ höv$^{\ddot{u}}$n 670.

achĕn tami wöj$^{\ddot{u}}$ löj$^{\ddot{u}}$n gāsh biyĕ ās
mor^{u}āh ôsus gamot^{u} shĕv bīyĕ zuv tsās 671.

wŏdañĕ wŏtsh$^{\ddot{u}}$ Halmatas-pĕṭh ālowun pān
wandani lüj$^{\ddot{u}}$ Rāma-tsandrañĕ wājĕ zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō
    sôn^{u} wŏlō barawō shödī 673.

drāv kaṭh-kosh^{u} grazū pā̃-chulō
    zara tsål^{i} nō wŏndåk^{i} dödī
wuzū nẹ̆nd^{a}ri wuñĕ chĕyĕ sulō
    sôn^{u} wŏlō barawō shödī 674.

kāwa-kumor^{u} wuchū pōshĕnūlō
    āv nālan zan phår^{i}yödī
bāwū dilåk^{i} gam-gōsa gulō
    sôn^{u} wŏlō barawō shödī 675.

nāwū man tan nērū sŏmbalō
    pĕv zamīnas khat-i-åzödī
pyāla hĕth chĕy yẹ̆mb^{a}r-zalō
    sôn^{u} wŏlō barawō shödī 676.

hāwū darshun Yishĕbür$^{\ddot{u}}$ wŏlō
    chim mĕ gömåt^{i} lōlan lödī
shīshĕ karān chuy kŏlakŏlō
    sôn^{u} wŏlō barawō shödī 677.

tsāv sō̃th tay nab gav khulō
    būtaröts$^{\ddot{u}}$-pĕṭh tsol^{u} phasödī
ṭēka-batüñ$^{\ddot{u}}$ yir^{i}kumi phŏlō
    sôn^{u} wŏlō barawō shödī 678.

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hāwū prakāsh gāsh hō phŏlō
wuchū sūrĕn phir^{u} munödī
chĕm nō yiwān rātas zŏlō
sôn^{u} wŏlō barawō shödī 679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - -.)

Hanūmānan dopus, 'wuñ-kĕn hĕmav wath
'dapakh yŏdwai bŏh tas-nish wātanāwath' 680

dopus tami tōra phīrith, 'chukh ts^{a}h sāda
'mĕ wātĕm môl^{u} Rāwun yiy chuh wāda 681.

'ḍūj^{u}s yĕli wāsanā ath yiy chuh dastūr
'sŏnas sartal ahankāras gatshĕs sūr 682.

'dŏyum^{u} tas Rāma-tsandras rōzi pāmā
'niyĕn ada Rāwanas-nishĕ tsūri Sītā 683.

'ts^{a}h wantas myāñĕ zĕvi yiy^{i}tan suh pānay
'mĕ niy^{i}tan mŏkalövith kaid-khānay 684.

'suh gairath gōs kot^{u} kāwas·dyutun kān
'nīyĕs wŏñ Rāwanan zônun yih āsān 685.

'gulāh tyuth^{u} yuth^{u} na jāman wāv tsāmot^{u}
'suh gul chukh-nā wuchan kyāh bara gōmot^{u}' 686.

parani lūj^{u}, 'Rāma Rāma hāy yih kyāh gōm
'kaman parazan r^{a}yĕn-sūtin gayĕm kōm^{u}' 687.

yithay būzith suh Halmot^{u} tsāv dar-bāg
dopun, 'tas Rāwanas thawaha dilas dāg 688.

'pagāh yin Rȧma-Lȧkh^{i}man tim karan jōsh
'bŏh kūh kath jāyĕ rūzith āsa khāmōsh 689

'balāvīr abada-bȧd^{i} āsan timan-sūt^{y}
'jamāh āmȧt^{i} jamāh yin bīyĕ kōh kūt^{i}, 690.

yithay gạnz^{a}rith dopun, 'wuñĕ chum ganīmath
'balāvīrī panūñ^{u} hāwakh chĕh phursath' 691

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tithay wǫth^{u} tami bāgȧk^{i} sör^{i} ʦandan-kul^{i}
kaḍani log^{u} mūla daitĕn ʦhunani tul^{i} tul^{i} 692.

tyuthuy wǫth^{u} shōr yĕli tȧm^{i} Rāwanan būz^{u}
Sakhāsŏr rākhyusāh tȧm^{i} phōj hĕth sūz^{u} 693.

Hanūmānan timan yāgar-pachinan
kajyēnakh lanjĕ byon^{u} byon^{u} ʦari-bacan zan 694.

khabar yĕli Rāwanan būz^{ü}n barābar
nĕcyuw^{u} sūzun sĕṭhāh hĕth phōj lashkar 695.

Hanūmānan, dapan, kȧr^{i} zōr paidāh
thüv^{ü}n na rākhĕsan lasanüc^{u} wŏmēdāh 696.

nĕciv^{i} tȧm^{i}-sȧnd^{i}, dapan, kȧr^{i} wārayāh ʦhal
onun ʦhöḍith dyutun dörith panjan-tal 697.

panjan-tal hĕth koḍun tāñ tāna-tāna
tithay yitha dach khĕwan chiy dāna-dāna 698.

sĕṭhāh yĕli Rāwanan zōrāwarī ḍīṭh^{ü}
onun ʦhöḍith nĕcyuw^{u} zyuṭh^{u} hyuh^{u} Yindarzīth 699.

dopun tas-kun, 'ʦĕ chuy-nā dāna yinsāph
'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.

Yindarzītan niyĕn lashkar sĕṭhāh sūty
karani log^{u} yŏd kathāh chĕna māra gay kūt^{i} 701.

dapan, tȧm^{i} löy^{ü} phūs^{i} Halmot^{u} korun band
suh khŏsh sōpon^{u} Hanūmānan korus phand 702.

sa phūs^{i} yāmath tamis dörith diwān ôs^{u}
panjau-sūtin ʦaṭith tāmath ʦhunān ôs^{u} 703.

tamis tāmath yithay Brahmā-juwan won^{u}
'ʦ^{a}h raṭh phūs^{i} khōʦh ma mōra chuy Vibhīshĕṇ' 704.

35. HANUMAT BROUGHT BEFORE RĀVAṆA. THEY SET FIRE TO HIS TAIL, AND BRING HIM BEFORE SĪTĀ.

raṭith tȧm^{i} Rāwanas-nish wātanôwun
ganḍith tasandis palangas-sūty thôwun 705.

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tiy yām wuch^{u} Rāwanan sŏpon^{u} sĕṭhāh shād
wanani log^{u} bar-pisar, 'sad āpharīn bād' 706

dopun asŏran, 'wŏthiv thod^{u} wāra pövyūn
'baras-pĕṭh pōst wölith zinda thövyūn' 707

Vibhīshĕṇ āv ta līlā kür^{ü}n tas-kun
dopun tas, 'kar yih kösid wāti mārun' 708.

tithay būzith sapon^{u} krūdī suh Rāwun
matsar kor^{u} tám^{i} Hanūmān hyotukh pāwun 709.

timan asŏran kamī mā kĕ̃h-ti zōran
amā harakath mulay kür^{ü}nakh na khōran 710.

tamannā yĕli timan asŏran panun^{u} sūr^{u}
wanan chih, zang tám^{i} trövith tshuñ^{ü}n dūr^{u} 711.

kalas harakath kür^{ü}n Rāwun wasith pĕv
paṭh^{a}ri-pĕṭha takht dár^{i}yāwas-andar gav 712.

sapon^{u} raswā suh Rāwun yĕli wuchun jōsh
Hanūmān pĕv pathar zan gav suh bĕ-hōsh 713.

dopun dar-bēkhŏdī zan pön^{i}-pānas
'mĕ kar māran khalish kāsan jahānas 714.

'tshunĕm kũh-kus mĕ nöl^{i} parbuth ba-gardan
'laṭis kar nār ganḍanam zālanam tan' 715.

ṭ^{a}kan gay parbatas sūrākh tôrukh
sapon^{u} ḍŏnḍūra, 'Halmot^{u}-Ludr môrukh' 716

onukh söris jahānas phamb tshörith
wolukh tas lacĕ dyut^{u}has tīl dörith 717.

sapon^{u} yīrshād, 'wuñ gatshi nār tas dyun^{u}
'dazun^{u} hĕyi jal^{a}d gatshi Sītāyĕ-nish nyun^{u} 718.

'sa yĕli ḍēshĕs mashĕs tĕli Rāma-sond^{u} nāv
'wadun^{u} hĕyi, "kyāzi Halmot^{u} Lŏ̃ki-pĕṭh āv" 719

'sa Sītā yĕli dazan tas ḍĕshi nāra
'timan shĕch^{i} sōzi kā̃h yiyi na dubāra' 720.

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36. THE BLAZING HANUMAT BROUGHT BEFORE SĪTĀ. SHE APPEALS TO THE GOD OF FIRE.

dazawun^{u} suh dīph hyuh^{u} Sītāyě-nish nyūkh
wanani lüj^{ü}, 'kyāh ḍěkas myönis Dayěn lyūkh^{u}' 721.

wadani lüj^{ü} yuth^{u} sapon^{u} sahlāb jöriy
bŏh khūʦus gaʦhan ālam-i-āb söriy 722.

ashiki tami āwalana gayě nāvi manz-bāg
zinday zan göḍ^{ü} gayě taʦi tāvi manz-bāg 723.

murani lüj^{ü} atha dŏnaway wuṭh chěh ʦāpan
'Hanūmānō ʦ^{a}h wolukhō myön^{i} shāpan 724.

'ʦě günḍ^{ü}nay rěh mě gonḍ^{u}nam jigaras nār
'shěran gaʦha Ạgna-rāzas wŏñ bŏh wana zār 725.

'Ogun-rāzō yih zālun mupht nō chuy
'chuh kösid Rāma-ʦandrun^{u} gŏp^{a}th nō chuy 726.

'yih mō zālun suhō ākösh^{i} ʦě zāliy
'akiy kāna suh cyöñ^{ü} rum-rāṭh gāliy 727.

'suh tām bōziy yih mā rōziy khaṭith wŏñ
'mě yiʦh^{ü} rěh tāli-kin^{i} nēriy phaṭith wŏñ 728.

'mě chěm tas Rāma-ʦandrañě khrāvi-hünz^{ü} driy
'amis nō ṭōṭh^{u} bīyě kā̃h tamis chuy 729.

'khěmā nō karay bŏti, nō wŏñ yiyěm ār
'mě sō̃pon^{u} asandi-khŏta wölinjě-pěṭh nār' 730.

wanani log^{u} Ạgna-dēv tas-kun, 'mě chěm pray
'karan ʦhěta wŏñ ʦě sākhyāth tath mě chum Day' 731.

dopus tám^{i} bīyě, 'môlum chum mě dātā
'wŏpar chum na mě chum santān mātā 732.

'khabar chěm nā yih Halmot^{u} bābath^{a}r chum
'mě zālüñ^{ü} Lō̃kh biyě Rāwun shěth^{a}r chum 733.

'yih mā lōsěm kŏmbaka-bāpath bŏh yut^{u} ās
'kŏmörī ḍěka-büḍ^{ü} phŏph möj^{ü} kyāh mās 734.

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'Ogun ada wāti push^{e}run Mahākālas
'khalal yŏdwai amis gaʦhi mō-yĕ-wālas 735.

'ʦ^{a}h mātā man panun^{u} wuñ sāwadān thav
'naniy sŏn nāra nīrith yĕli dazĕs zav' 736.

37. THE BURNING OF LAṄKĀ. DEPARTURE OF HANUMAT.

dapān, Ągnan ta Wāwan kor^{u} atha-wās
lūr^{ū}kh Lankā zi kor^{u}has sör^{i}sạy ḍās 737.

yih ôsus sŏn tih phuṭ^{a}run sangara-sūty
gạnz^{a}ri kus tath sŏnas-tal daity gay kūt^{i} 738.

dapan, kuni kuni ôsus tath ʦandan-dār
phirôw^{u}nas loṭ^{u} ta gonḍ^{u}nas sör^{i}sạy nār 739.

sĕṭhāh wọ̈th^{u} shōr kāh shĕth pōr zölin
satan gav sūr biyĕ tảm^{i} ʦōr wölin 740.

kathāh chĕna kāh shĕth kruh bảḍ^{i} panāhdār
ĸarin rātas barābar wuch tasảnd^{i} kār 741.

tyuthuy tảm^{i} rākhĕsan jabrūth hôwun
bāhan burjan-andar akh burja thôwun 742.

wanani lảg^{i} rākhĕsan, 'samsār ʦhọ̈ṭ^{u} gav
tyuthuy Lankāyĕ shĕhāras añĕgoṭ^{u} gav' 743.

kür^{ū}n Sītā sa tảm^{i} añĕgaṭĕ-manz lāl
korun tas Rāma-ʦandras-kyut^{u} yih r^{o}t^{u} phāl 744.

diʦ^{ū}n yĕli ʦhāl tảm^{i} Lankāyi-nishĕ drāv
tasünz^{u} tīzī wuchith shĕrmanda gav wāv 745.

nakhas-kĕth kōh hĕth gav pĕv barābar
totuy yĕth parbatas-pĕṭh ös^{i} wādar 746.

38. HANUMAT'S REPORT TO RĀMA.

timau bor^{u} cāv yĕli Halmot^{u} yiwan ḍyūṭh^{u}
gaʦhith Sugrīwanis bāgas ʦhunukh lūṭh 747.

gaʦhith won^{u} pād^{a}shāhas bāg^{a}wānan
'bŏh kyāh kara chuy-na Hanūmān ʦĕ mānan' 748.

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hanani Sugrīv logu jāman tshĕñüs tüñü
tih zônun Halmatan rütsü rütsü khabar üñü 749.

wanani rütsü rütsü khabar logu yāñ Hanūmān
pakan gay Rāma-tsandras-kun khŏshī-sān 750.

tamis ḍīshith barani lagi lōl akh akh
karani lagi söri tas manzil mubārakh 751.

dopukh Rāmas, 'Hanūmān bā-khŏshī āv'
barani logu Rāma-juv Sītāyĕ-pĕṭh cāv 752.

pritshani logu tas, 'sa Sītā kas gamütsü dās
'zinday chyā kina marith gayĕ kyāh banith ās 753.

'tsah yĕli wuchunakh tsĕtas mā kĕ̃h korun myônu
'sŏkhas-pĕṭh chyā tamis mā kaīsi-hondu krônu 754.

'wadani lüjü kina asān ösü Lŏ̃ki-pĕṭh bīṭhü
'mĕ mā tshāḍān yĕli sa Rāwanan ḍīṭhü 755.

'dopun kyāh, "wan gomotu bartāh," chusā yād
'asan mŏkh ôsu tas kina gōs bēdād 756.

'suh nā Lakhiman mĕ tas-nish ôsu thôwumotu
'tamis trövith suh mĕy pata ôsu āmotu 757.

'tasondu mā gōsa kĕ̃h tami wonu bāyĕn
'bŏh chus khōtsān amis tim yuthu na lāyĕn 758.

'sa düzümütsü ösü-nā zala-ạndara nāra
'wonun mā, "ōra-hashĕ kürünas awāra" 759.

'apozu chuna mājĕ mölis tsūri zāmütsü
'wonun mā, "kas bŏh chĕs bāgani āmütsü" 760.

'khabar chyā rūzümütsü āsyā tamis zān
'tih yāmath wani tām biyĕ chĕs tulüñü hān 761.

'wonun mā mājĕ-nish hashĕ-hondu malāla
'mĕ mā raṭi bab tasondu kuni dŏha nāla 762.

'wonun mā, "wardanau-kani būrza chum nöli"
'bŏh chus thāran tih mā būzum tasandi möli 763.

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‘ ʦě dop^{u}thas-nā yih, “ gav Day mandachāwun^{u}
‘ “ apoz^{u} poz^{u} wörivyuk^{u} mālini bāwun^{u} ” 764.

‘ wonun mā, “ vēgi-pěṭha wanwās kür^{ü}nas
‘ “ bŏh ôs^{ü}s röñ^{ü} kawa-puʦhy dās kür^{ü}nas ” 765.

‘ tih mā won^{u}nakh, “ mě khölī khěv wŏpal-hākh ”
‘ wanan mā lūkh, “ kahanza rañě banith ākh ” 766.

‘ tih mā dop^{u}nakh, “ mě trövith gav shikāras ”
‘ kür^{ü}n tami āwaṭhan sūras ta nāras 767.

‘ bŏh chus gạnz^{a}ran yih kath mā gayě sěṭhāh tūl
‘ amiy kathi-sũty ʦhěnanas mālinik^{i} mūl ’ 768.

wadan tạm^{i} tas wonun Sītāyě-hond^{u} hāl
‘ yih kyāh āshʦar kōna az-tāñ Rāwanas kāl 769.

‘ sa yiʦh^{ü} āwāra gamüʦ^{ü} tyuth^{u} kāh ma ösin
‘ jal^{a}d Yīshŏr gaʦhith tot^{u} vyād kösin 770.

‘ kasam chum cyôn^{u} chukh prath chīza-nish pākh
‘ pěwan chěm yād wölinjě chim gaʦhan cākh 771.

‘ wadan yüʦ^{ü} gāshě-nishě ḍīṭh^{ü}m anyēmüʦ^{ü}
‘ gamüʦ^{ü} aphshŏrda zan ākāshě pyēmüʦ^{ü} 772.

‘ amā wuch^{ü}mas triyāh akh chěs waphādār
‘ rachan bēkas chěh tas zan möj^{ü} gamkhār 773.

‘ galan yüʦ^{ü} zan chalan ashi-sũty jāma
‘ haran yüʦ^{ü} osh^{u} paran ös^{ü}, “ Rāma Rāma ” 774.

wanith tas tiy dopun, ‘ ʦor^{u} bōz pānay ’
wanan kẽh kẽh ditin tạm^{i}-sạnd^{i} nishānay 775.

tih būzith Rāma-juv bētāb sõpon^{u}
suh nārüc^{ü} rěh wuchith sīmāb sõpon^{u} 776.

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YUDDHA KĀṆḌA.

39. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

khabar ĝayĕ ĝarm sŏmbôrukh kushūnay
kathāh Wölī ta Zāmōwan namūnay 777.

pakan mŏkta chakan wa̋ḋar ta tim pȧnz^{i}
dapan kẽh, ' tshāl mārav,' kẽh, ' tarav mȧnz^{i} ' 778.

samith ĝay wöt^{i} tati ḍyūṭhukh samandar
wuchith pöñis parandan lȧg^{i} phuṭani par 779.

karani log^{u} Rāma-juv Warunas madārāh
' mĕ ath pöñis ts^{a}h kuni-kin^{i} hāv tārāh ' 780.

dilāsāh karana-sűty būz^{u}s-na Warunan
tulun tāñ tīr, ' zal zālan bŏh han-han ' 781.

Warun^{u} sõpon^{u} shĕran kor^{u}nas dilāsay
' bŏh cyônuy band yot^{u}-tām zinda āsay ' 782.

korun rad tīr wŏtarā-khanḍ-kun pĕv
sapon^{u} tati ḍākh dod^{u} sôruy sh^{ü}ñāh ĝav 783.

wonus Warunan, ' dŏbāh akh ôs^{u} āsan
' chalan wast^{a}r rĕshĕn jōĝĕn sȧn^{i}yāsan 784.

' wanas-manz wa̋durāh ôsus Bolō nāv
' khüts^{ü}s tsakh dọb^{u} wuchith yüts^{ü} tas hasad āv 785.

' wanani log^{u} tas dŏbis, " mĕ-ti kẽh chalān ās
' " chalakh-nay chȧl^{i}mȧt^{i} mĕ-ti kẽh walān ās 786.

' " na-tay pöñis-andar tshunanay chalan-küñ^{ü}
' " wȧr^{i}hĕs-tāñ gatshān āsiy-na zāh nüñ^{ü} " 787.

' mudā tas tiy korun dọb^{u} āv lācār
' rĕshis-nishĕ ĝav wadan tas yüts^{ü} wonun zār 788.

' korun tȧm^{i} wākh, " yŏsa küñ^{ü} Bol^{u} ba-dȧr^{i}yāv
' " barith pöñis-andar diyi tath gatshin nāv " 789.

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‘ Sadāshiv chuyna rĕsh^{i}-sond^{u} wākh phirān
‘ yih kē̆h pö̃nis-andar ʦhun^{u} tȧm^{i} tih yīrān 790.

‘ suh chuy wuñ-kĕn diwan sīnā-andar ʦhŏh
‘ karan khạdmath suh cyöñ^{ü}y rāth ta dŏh ’ 791.

tih būzith Rāma-juv kōtāh sapon^{u} shād
wanani log^{u} bar-Warun^{u}, ‘ sad āpharīn bād ’ 792.

baṭhis-pĕṭh Rām-juv yĕli phōj hĕth gav
tamis tāmath Balāvīrun^{u} ʦētas pĕv 793.

hukum yiy drāv, ‘ sọ̈th^{u} gaṇḍanas diyiv ʦhŏh ’
athan-kĕth pȧnz^{i} ta wā̆dar āy hĕth kŏh 794.

tulan pal Bol^{u} thȧvin pö̃nis-andar tim
gonḍukh sọ̈th^{u} Lō̆ki tāmath bŏna yih kor^{u} kȧm^{i} 795.

khŏshī kür^{ü} sārĕv^{ü}y sọ̈th^{u} jān kyāh gōs
khajĕr hath kruh ta zēchĕr ʦōr hath ôs^{u} 796.

dŏhan trĕn sọ̈th^{u} gonḍukh tȧr^{i} tā cahil rōz
trĕ-ālam jama āmȧt^{i} wāra poz^{u} bōz 797.

40. AṄGADA'S EMBASSAGE.

khabar yĕli garm sē̆pün^{ü} dūra-nazdīkh
sapon^{u} ʦas Rāwanas gōs gāshĕ törikh 798.

khabar būzith suh Rāwun gav khabardār
khabar tȧm^{i} kür^{ü}, ‘ ganḍiv Lankāyĕ dēwār ’ 799.

Angud paigām hĕth yĕli gōs dubāray
khotus zöj^{ü}n ta wöj^{ü}n wāra-wāray 800.

dopus tȧm^{i} Rāwanan, ‘ sir bāv kyāh chuy
‘ pathar bĕh wan ʦ^{a}h ökh^{ü}r^{ü} nāv kyāh chuy 801.

‘ pozuy wan kyāh chuh ökh^{ü}r^{ü} kīna dar-dil
‘ ʦĕ zōj^{ü}th Lō̆kh ami-nishĕ kyāh ʦĕ hösil 802.

‘ panun^{u} kus chuy ʦ^{a}h kas-sū̆ty chukh ʦ^{a}h kas zākh
‘ marani kina zinda rōzani kyāh karani ākh ’ 803.

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asān Angadan jawāb tas dyut^{u} zi dilkhāh
tyuthuy yuth^{u} Rāwanas tami-sŭ̄ty ġav dāh 804.

‘ bŏh chus tasonduy nadiyĕ-pĕṭh yus karan shrān
‘ angōchas walana ākh ȧy^{i} dĕv-i-nādān 805

‘ bŏh ôsus dŏd cĕwan tami wakhta môsum
‘ moṭhuy kĕtha myôn^{u} buth^{u} kar wāra môlum 806.

‘ tithay roṭ^{u}makh yithay hūnis raṭan s^{a}h
‘ na-tay yitha dŏda-shur^{u} khüz^{ü}ras diwan ʦ^{a}h 807.

‘ dopus tȧm^{i} Wöliyĕn, “ wŏñ atha trāwun ”
‘ pazyā mĕ dushṭa wuñ-kĕn zōr hāwun^{u} ’ 808.

dopus tȧm^{i} Rāwanan, ‘ kot^{u} ġav suh Wölī
‘ zinday chwā kina kür^{ü}n tȧm^{i} jāy khölī ’ 809.

wadan won^{u}nas, ‘ korun tȧm^{i} cyôn^{u} hyuh^{u} pāph
‘ hyotus zuv Rāma-ʦandran kar ʦ^{a}h yinsāph ’ 810.

dopus tȧm^{i} tōra phīrith, ‘ ȧy^{i} barādar
‘ pisar nā kāsh^{a}kē āsakh ʦ^{a}h dŏkhtar 811.

‘ kĕthau tas möl^{i}-sond^{u} kartūth ʦĕ trôwuth
‘ zinday ösith marith kĕtha mandachôwuth 812.

‘ tasond^{u} ġara-bār kĕtha paradĕn dyututh khyon^{u}
‘ ʦĕ-hyuh^{u} santān tas mölis pazyā zyon^{u} 813.

‘ ʦĕ nay tākath yimay sŭ̄tin ʦĕ tot^{u} bŏh
‘ hĕmāv tas khūn az-aphsūn-i-jādŏh 814.

‘ dimay hisa sāryukuy sata-kin^{i} baray lōl
‘ ġumān ġaʦhi sārĕniy biyĕ zinda ġōs môl^{u} ’ 815.

dopus tȧm^{i} tōra, ‘ kam-zātō yih mō wan
‘ yinay ġardan dinay wŏñ Rāma Lȧkh^{i}man 816.

‘ pozuy won^{u}may chĕyĕy yĕkhbālmandī
‘ shĕran sŏ̄pan ma kar kē̆h khŏd-pasandī ’ 817.

tithay būzith suh Rāwun āv dar-jōsh
gonḍukh Angud dopukh tȧm^{i}, ‘ wŏñ kariv hōsh ’ 818.

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wŏdañĕ wọ̆th^{u} tāj nyūnas pāna az-zōr
kalas dyut^{u}nas akhāh sŏpon^{u} sĕṭhāh shōr 819.

jamāh rākhĕs sapȧn^{i} tas āvür^{u}kh tan
ʦaṭan māran wŏthith ǵav ʦhāla māran 820.

athas-kĕth tāj hĕth rāzas-nishin ǵav
shĕran ǵav Rāma-ʦandras-pĕṭh paran pĕv 821.

41. VIBHĪṢAṆA REMONSTRATES WITH RĀVAṆA. HE JOINS RĀMA AND IS MADE KING OF LAṄKĀ.

dapan, yĕli Rāwanas tȧm^{i} zōra nyuv tāj
Vibhīshĕṇ tȧm^{i} korun tami mulka yĕkhrāj 822.

pritshōnas tas, 'wanum yith kyāh chuh tadbīr'
dopus tȧm^{i} tōra, 'pānas chuy ʦĕ takhsīr 823.

'sahal waziyāh kathāh akh ös^{u} āsān
'sapon^{u} mushkyul^{u} ta mandachôwuth panun^{u} pān 824.

'sŏkhas-pĕṭh dŏkh wuchith pānay pashun āy
'wuchuth shĕmshēri-kun ǵardüñ^{u} kashun ôy 825.

'ʦĕ kyāh ǵam chuy yih ǵôluth rākhĕsan byôl^{u}
'ʦ^{a}h chukhnā shōkh yith zôluth panun^{u} ôl^{u}' 826.

waññānas poz^{u} nasīhath zahr-i-kötil
wanun^{u} āsān amā bōzun^{u} chuh mushkil 827.

amiy kathi-sŭty Rāwun shōr khyôwun
wadani log^{u} jahala-sŭtin tāj trôwun 828.

korun āwāra tami ǵara-bāra-nishĕ ǵav
shĕran ǵav Rāma-ʦandras pĕṭh paran pĕv 829.

dyutus tȧm^{i} Rāma-ʦandran Rāwanun^{u} tāj
dopun tas, 'ʦĕy dimay Lankāyĕ-hond^{u} rāj' 830.

42. RĀVAṆA'S LETTER TO SUGRĪVA.

tabal wöy^{u}kh yŏdas-pĕṭh drāy khŏsh-dil
pakan ǵay Lŏki-kun manzil-ba-manzil 831.

tithay yĕli Rāwanan paygām būzun
Shukāsŏr wădaran hĕth nāma sūzun 832.

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mudā tȧm^{i} lodun Sugrīwas namaskār
' mĕ chum tiy yād Sugrīv mā mĕ chum yār ' 833

wanani log^{u}, ' myön^{i} kȧm^{i}-sanā bȧriy kan
' taway mārani āham hĕth ts^{a}h dushman 834.

' tih chuy-nā yād yĕli tȧm^{i} bôy^{u} môruy
' tih būzith rākhĕsan wọ̆th^{u} sārĕniy huy 835.

' tsĕ kūh kami sāta māriy chĕy-na kā̃h bāth
' ganīmath chuy ṭ^{a}kan wŏla yut^{u} mĕ-nish wāth 836.

' ts^{a}h yŏdwai mẹ̆th^{a}r chukh wŏla yāwarī kar
' samith shẹ̆tras hĕmav khūn ȧy^{i} barādar 837.

' yiyiy nay wath yinas path tsal khaṭith rōz
' dazan chum dil mĕ tas-sūtin pozuy bōz 838.

' tsalakh nay ḍēsh ada carbas karay gūl^{u}
' tamiy-sūty zāla yith Lankāyĕ zuwūl^{u} 839.

' gatshiyĕy zindagī gatshi ān mānüñ^{ü}
' khabar kür^{ü}may khabar gatshi shĕrth zānüñ^{ü} ' 840.

43. SUGRĪVA'S REPLY.

sapon^{u} dil-khasta tȧm^{i} māwạza tamyuk^{u} lyūkh^{u}
korukh sar-basta Dashĕ-Rāwanas-nishin nyūkh 841.

mutsorun yiy porun cashmau horun khūn
achar shĕmshēr tath mazmūn chŏkas nūn 842.

mudā yiy lyūkh^{u}mot^{u}, ' pȧz^{i}-kin^{i} ts^{a}h chukh dōst
' amā phyūrukh Dayĕs wālun^{u} paziy pōst 843

' chuh bē-parwāh dayāh wananüc^{ü} chĕyā jāy
' sh^{ü}ñāh kari sör^{i}sạy tas kyāh chuh parwāy 844.

' chuh kyāh ada myôn^{u} yā yih cyôn^{u} tas gam
' gatshēs dȧr^{i}yāwa-nish akh pā̃-phyorāh kam 845.

' Niranzan boḍ^{u} chuh Nārāyĕṇ Nirākār
' karun^{u} chus pāna lūkan-pĕṭh ladan bār 846

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' karun^{u} tas tiy tsĕ rākhĕs-wāsanā phīr^{ü}
' phyuruy man yĕli kür^{u}y tàm^{i} Nāradan zīr^{ü} 847.

' khabar kar kĕ̄h tsĕ chĕy kas-sũty gayĕm kōm^{ü}
' wuchan chukh triyĕ-nazari nŏshĕ-hanzĕ zōm^{ü} 848.

' ts^{a}h chukh pöpī tsĕ kar shūbiy ogun hyon^{u}
' ts^{a}h wātakh àch^{i} kaḍith hōnĕn zinday khyon^{u} 849.

' mĕ kyāh maṭi cyāñĕ gardüñ^{ü} cyôn^{u} zuv jān
' bŏh panani pāpa-sũty chus hāl-i-hairān 850.

' chuh Nārāyĕṇ wuchan sôruy yih pānay
' khŏshī ös^{ü}s ta gav sôruy bahānay 851.

' chiyĕy kĕ̄h zōr hāwàn^{i} hāv wuñ-kĕn
' na-tay wŏla gul^{i} ganḍith līlā Dayĕs wan 852.

' ts^{a}h nay yikh öy^{i} às^{i} Lankā gatshiy h^{ü}ñ^{ü}
' aday tath pāph kĕ̄h tim cyāñĕ gardüñ^{ü} '. 853.

44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKṢMAṆA.

yih khath por^{u} Rāwanan yāñ pānasạy yôt^{u}
dapan, tāñ Rāma-tsandrun^{u} phōj tot^{u} wôt^{u} 854.

samandara Rāma-juv shĕhras-andar tsāv
Angud sũtin Ogun Halmot^{u} Ludar-Wāv 855.

khōw^{à}r^{i}-kin^{i} tim z^{a}h zàn^{i} mārani làgiy dĕv
dachin^{i}-kin^{i} drāv Zāmōwanth Sugrīv 856.

pakan gav Rāma-juv ànd^{i} ànd^{i} zi palṭan
ṭ^{a}kan gav brōṭh sārĕn pāna Làkh^{i}man 857.

lüz^{ü}n Sītāyĕ shĕch^{i} ' às^{i} āy khŏsh rōz
' hĕmav zuv Rāwanas aki sāta poz^{u} bōz ' 858.

tithay yĕli Rāwanan paygām būzun
nĕcyuw^{u} zyuṭh^{u}-hyuh^{u} sĕṭhāh hĕth phōj sūzun 859.

samith tim abada-bàd^{i} rākhĕs ba-autār
Yindarzītas-sũtin lāryĕy ba-yĕk-bār 860.

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gatshan kē̃h vih karith ȧnd^{i}hīr^{ū} lāgān
pakan kē̃h warn badalith tsūri zāgān 861.

gatshan kē̃h nāra-wuzamal kē̃h gatshan d^{a}h
gatshan kē̃h ös^{i} hāpath kē̃h gatshan s^{a}h 862.

sapȧn^{i} kē̃h manŏshy tim kē̃h pariyĕ kē̃h jin
ạb^{a}r lāgan ta wālan rūd yā shīn 863.

yŏdas yĕli mīl^{i} tim rākhĕs ta wā̃dar
timan asŏran sapon^{u} zan kōri-khā̃dar 864.

wuchith Zā̃mōwanas gairath sĕṭhāh ās
khütsᵘ̈s tsakh yütsᵘ̈ ta mörin sāsa-bȧd^{i} sās 865.

Hanūmānan asŏr yĕli mör^{i} wārāh
wanan chiy, Yindrazith boḍ^{u} jôd^{u}gārāh 866.

khasith gav bar-hawā tȧm^{i} tīr trövin
sĕṭhāh mörin ta wārāh tsalanövin 867.

wanani log^{u} Rāma-tsandras-kun Vibhīshĕṇ
'khabardörī kariv gatshi māra Lȧkh^{i}man 868.

'yiyĕs jôdāh karith dushman diyĕs tīr
'gatshĕs Halmot^{u} sipar dyun^{u} tiy chuh tadbīr' 869.

Hanūmānas wanani log^{u} Rāma-autār
'ts^{a}h sū̃ty pakh Lȧkh^{i}manas rōzus khabardār' 870.

ba-hĕkmath rāth dŏh tas sū̃ty sū̃ty ôs^{u}
kazāh yĕli ās parhēzuk^{u} mashith gōs 871.

nĕnd^{a}r pĕyĕ Halmatis khŏsh gav Yindarzīth
barish löy^{ü}n ta say tas Lȧkh^{i}manas bīṭh^{ü} 872.

garaz Lȧkh^{i}man ba-zakhmī tīr-i-jādō
sapon^{u} bēhōsh hōshuk^{u} tas na akh mō 873.

45. RĀMA LAMENTS. VIBHĪṢAṆA TELLS OF THE SAṀJĪVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LAṄKĀ.

khabar yĕli būz^{u} maranüc^{ü} Rāja-Rāman
mathani log^{u} khākh kȧr^{i} tȧm^{i} cākh jāman 874.

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wadani log^{u} zōra trôwun nāla-phȧr^{i}yād
dopun, 'kyāh kor^{u} mĕ ākāshĕn yih bēdād' 875.

wodun, 'yiy rāza Dashĕrath gam khĕwan gav
'tamis-pata pyāla zahruk^{u} Lȧkh^{i}manan cĕv 876.

'amis pata pān myôn^{u} mārun^{u} chuh āsān
'bŏh marith pāna Sītā āsi hairān 877.

'tamis yāñ lukh wanan diyi nār pānas
'tyuthuy wadi yuth^{u} gatshan chala āsmānas 878

'tamyuk^{u} ôsum na gam yiy chum yiwān ār
'patav-lākan Vibhīshĕṇ gav giriphtār 879.

'yih kyāh kari zāni wŏñ kath jāyi rūzith
'diyēs kati sŏkh suh Rāwun hāl būzith' 880.

wodun wārā, 'Baruth yod^{u} āsihēm yōr
'mĕ-pĕṭh kar wātihēm yuth^{u} kaīsi-hond^{u} zōr' 881.

Vibhīshĕṇ log^{u} wanani, 'tyuth^{u} āsi kus vīr
'kambar ganḍith dapas dawahȧk^{i} bŏh tadbīr 882.

'chuh gāsāh akh wanas amrĕth-sanzīwan
'kŏhas-pĕṭh rāth-kyut^{u} āsān shĕmāh zan 883.

'anĕy kãtshāh gatshith sub^{a}han prabātan
'sŭrĕ-khasanay suliy gatshi zinda Lȧkh^{i}man 884.

'amā tot^{u}-tāñ gatshon^{u} wārā chuh manzil
'shurāh shĕth kruh tot^{u} biyĕ yun^{u} chuh mushkil' 885.

mandoch^{u}mot^{u} ôs^{u} nā Halmōt^{u} ṭ^{a}kan drāv
wŏthith gav tshāla hĕth zan gav wŏthith wāv 886.

rumāh akh parbatas-pĕṭh wôt^{u} yĕkh-bār
wuchun tath rākhĕsau dith thôw^{u}mot^{u} nār 887.

tulun parbuth nakhas-pĕṭh āv ākösh^{i}
Wudas sõpon^{u} buñul^{u} tim lȧg^{i} karani kösh^{i} 888.

Baruth bēdār sõpon^{u} tambalith drāv
wuchun ākösh^{i} yĕli ḍyūṭhun tsalan wāv 889.

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nakhas-kĕth hĕth tsalan zan sŏna-sünz^{ü} Lŏ̃kh
dyutus tȧm^{i} tīr ös^{ü}s Rāwanüñ^{ü} shĕ̄kh 890.

Hanūmānas suh Barathun^{u} tīr yĕli āv
wuchiv kĕtha-pöṭh^{i} pĕv butaröts^{ü}-pĕṭh wāv 891.

parani log^{u} ' Rāma Rāma kyāh yih bēdād
' yih jin chwā dēv chwā kina ādamī-zād ' 892.

tithay būzith Baruth gav nāla trāwan
pritshan shĕch^{i} ôs^{u} suh nĕth āwan ta kāwan 893.

tasanzĕ zĕvi böy^{i}-sond^{u} yāñ nāv būzun
pathar pĕv yüts^{ü} wodun bētāb sō̃pon^{u} 894.

wadan pryutsh^{u}nas, ' chuh kyāh tas böy^{i}-sond^{u} hāl
' mĕ tas-nishĕ dūr gōmot^{u} wôt^{u} yüts^{ü} kāl ' 895.

Hanūmānan wonun tas hāl sôruy
' suh Lȧkh^{i}man Yindrazīt^{i} az rāth môruy 896.

' tasandi lasanuk^{u} dawāh ath parbatas ôs^{u}
' tsĕ dyut^{u}mot^{u} tīr dörith yit^{i} wasith pyōs ' 897.

dopus Baratan, ' tamyuk^{u} nō yāra chuy gam
' bŏh tīras-pĕṭh tshunath törith ba-yĕkh-dam 898.

' tulun parbuth karav yot^{u}-tāñ kuñ^{ü}y kath
' bŏh tīras-pĕṭh ba-Lankā wātanāwath ' 899.

Hanūmānas tih būzith khŏsh sapon^{u} man
wŏthith gav kōh hĕth pĕv dar-ashukh-wan 900.

46. REVIVAL OF LAKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF KUMBHAKARṆA.

Vibhīshĕṇ āv ta tshôḍun nōsh-ĕ-dārōh
dyutun cyon^{u} Lȧkh^{i}manas tas tsol^{u} suh jādōh 901.

sapon^{u} biyĕ zinda Lȧkh^{i}man dits^{ü}n āwāz
korukh Halmot^{u} Ludar tāmath saraphrāz 902.

suh wọ̆th^{u} thod^{u} Rāma-tsandras gāsh biyĕ ās
khanjar hĕth pāna wọ̆th^{u} asŏran korun ḍās 903.

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Vibhīshěṇ Lȧkh^{i}manas-sūty rūd^{u} pānay
tamis hövin Yindarzītan nishānay 904.

suh Lȧkh^{i}man-juv^{i} karāṇay böz^{i} yěli ḍyūṭh^{u}
khaṭith-pöṭhin raṭith môrun harith byūṭh^{u} 905.

Angud biye Zāmawanth Halmot^{u} Ludar Wāv
gatshith pěy rākhěsan sahlāb zan āv 906.

sapon^{u} dēwāna Rāwun trān lōryōv
Yindarzītüñ^{u} khabar būzith vělaryōv 907.

dapan, tas ôs^{u} bôywāh akh dilāwār
shěh rěth sūrith gatshān ôs^{u} něṇ^{a}dri bēdār 908.

sěṭhāh saktī karith suy wuzanôwun
wadani log^{u} tas panun^{u} ahwāl bôwun 909.

achěn phash-phash diwan lāran yŏdas āv
khělis-manz-bāg pādar-s^{a}h zan tatiy tsāv 910.

raṭan yěs tas tsaṭan zan s^{a}ts kapar-thān
karan pārah dubāray kẽh na tas jān 911.

yiwan yus tas diwan dörith ba-ākāsh
dapan, tas kẽh na rōzan lasanüc^{ü} āsh 912.

wuchan yěs tas buchān ȧch^{i}dar hěwan jān
tsalan yus tas walan zan mār-i-pētsān 913.

sẽṭhāh mörin ta wārāh dūr trövin
rȧṭin wārāh tsaṭith tȧm^{i} něngalövin 914.

kür^{ü}n tīzī ta khū̃-rīzī karān āv
kȧrin maidān khölī zan na kãh zāv 915.

wasith pěy sör^{i} wā̃dar khyōkh hazīmath
tih Sugrīwan wuchun cashman khotus rath 916.

khüts^{ü}s yěli tsakh sěṭhāh lāran tamis drāv
wŏthith tas myūl^{u} yitha nāras-sū̃tin wāv 917.

sapon^{u} ākāsh měts^{ü} būmī sapüñ^{ü} küñ^{ü}
tatiy mā Shēshěnāgas thar sapüñ^{ü} nüñ^{ü} 918.

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46. DEATH OF INDRAJIT AND KUMBHAKARṆA. 919–933

kamān phuṭ^{ü} tīr sūrith phīr^{ü} shĕmshēr
tsȧṭikh jabajāma thaph löy^{ü}kh rȧṭikh gēr 919.

garāh lath akh akis lāyan garāh mushth
garāh buth^{i}-kin^{i} garāh biyĕ pusht-bar-pusht 920.

garāh gur^{i} sōpanan yistāda rōzan
garāh tsāpan badan khūnī gatshan tan 921.

garāh tim zar-kakav lāgan khasan hyūr^{u}
pĕwan pānay wasith yĕli yüts^{ü} yiwan gyūr^{u} 922.

garāh kaṭh sōpanan jabrūth hāwan
diwan daka akh akis-kun kala chāwan 923.

satan dŏhan satan röts^{ü}n korukh jang
ditikh pātāl pȧd^{i} ākāsh-kun hĕng 924.

patav-lākan asŏr sōpon^{u} zabardast
dyutun dörith pathar Sugrīv gav past 925.

sapon^{u} bē-hōsh yĕli buth^{i}-kin^{i} pathar pĕv
kür^{ü}s kŏm Kumbhakarṇan hĕth tamis gav 926.

raṭith yĕli rākhĕsan tyuth^{u} pād^{a}shāh nyūn
Angud Halmot^{u} patay gay yāñ timau tsyūn^{u} 927.

sapon^{u} sāthāh gatshith bēdār Sugrīv
wuchan hĕth kŏchi-kĕth ôsus niwan dĕv 928.

dandau-sūty nast rüṭ^{ü}nas dŏn athan kan
kȧḍin tas mūla trövin parbathāh zan 929.

ṭ^{a}kan gav Rāma-tsandras-nish asān ôs^{u}
suh rākhyos^{u} tyuth^{u} karith lāran patay gōs 930.

pakan gav rath chakan yĕli wǡdaran-mȧnz^{i}
wuchani lȧg^{i} tas buthis zan chis pĕwan pȧnz^{i} 931.

wuchan yim ös^{i} tim tas-nish chih khōtsān
ṭ^{a}kan wọ̈th^{u} Rāma-juv tāñ tas dyutun kān 932.

Sumīrāh hyuh^{u} wasith butaröts^{ü}-pĕṭh pĕv
phuṭ^{ü}s han-han ta ȧḍ^{i}jĕn sūr tas gav 933.

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47. RĀVAṆA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE MAKÊŚVARA LIṄGA, WHICH RĀVAṆA LOSES.

khabar būzith tabar zan Rāwanas āy
sĕṭhāh ĝav āshtsaras tshāḍani log^u pāy 934.

sĕṭhāh kõpyōv drāv ada pāna Rāwun
ĝayĕs yiy bŏd Dayĕs tiy ôs^u hāwun 935.

khĕwān aphsūs yüts^ü tsāpani log^u zēv
'mĕ tas kyāh won^u,' tsētas pĕv tas Sadāshiv 936.

sĕṭhāh kõpyōv ada yĕli pyōs talwās
onun pushpakh ta ĝav bar-kōh-i-Kailās 937.

shĕran sõpon^u Shiwas won^u tám^i ba-zörī
padĕn-pĕṭh pāda-kamalan log^u suh pörī 938.

wonun tas, 'Rāma-tsandran kor^u mĕ bēdād'
ditin bārav wadan phár^iyād-phár^iyād 939.

paran-tal ĝav Mahādēwas paran pyōs
shĕran sõpon^u prakh^oṭ^u Shiv pāna tōṭhyōs 940.

Makēshŏr tám^i dyutus, 'ĝatsh Lõki nin rāth
'thawun tati Rāma-juv pōshiy na tát^i zāth 941.

'thawun yiti nith tot^u ḋushman yiyiy na
'amā yĕti thāwahan tati thod^u wŏthiy na' 942.

Makēshŏr sūty pānas yĕli suh hĕth āv
wuchiv kĕtha-pöṭh^i Nārod^u tas prakrĕts^ü tsāv 943.

yih ĝav tshal, āv zal tas log^u wuchani dūr
ḋopun, 'kãtshāh gotshum raṭihēm yih ṭhôkur' 944.

wuchun buḍ^u brôhmunāh ḍyūṭhun yiwan tām
dopun tas-kun, 'ts^ah raṭh ṭhôkur mĕ zal ām' 945.

dopus tám^i tōra, 'dātā ōra-kani phēr
'mĕ chum manzil pakun^u wārā ĝatshĕm tsēr' 946.

wonus tám^i zār, 'raṭh yima pān növith
'dŏyim^ü ĝür^ü yĕli ĝatshĕm tĕli tshun ts^ah tröviṭh' 947.

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roṭus tȧm^{i} ġav suh Rāwun yĕli nĕbar drāv
pakani loġ^{u} zal tamis dȧr^{i}yāv-dȧr^{i}yāv 948.

sapon^{u} lācār wārāh loġ^{u} riwani
dits^{ü}n krakh, 'zōra zal āv kōra-kani' 949.

dopus tȧm^{i} brŏhmanan, 'wŏñ sūr^{u} wāday'
thowun ṭhôkur mŏhalakh yistāday 950.

wuchiv kĕtha-pŏṭh^{i} Rāwun tshạl^{a}rôwun
mŏnīshŏr ġav Makēshŏr wŏdañĕ thôwun 951.

lajyāv ada ṭhôkuras wārāh wandani rath
'wŏthĕm thod^{u},' tȧm^{i} mulay kür^{u}nas na harakath 952.

Makēshŏr sũty nyunuk^{u} sūrus tamannā
tasallī ġōs suh phīrith ġav ba-Lankā 953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING MANDÔDARĪ.

onun tshŏḍith Shŏkhur ôsus panun^{u} ġōr
dopun tas, 'kyāh karav rūdum na kĕ̃h zōr 954.

'chukhay ġŏr myôn^{u} pozuy won^{u}may ts^{a}h poz^{u} bōz'
dopus tȧm^{i}, 'sankalaph kar wŏth khaṭith rōz 955.

'yih chĕy kath sath satan dŏhan oġun zāl
'zapith manth^{a}r humun pōshiy na zāh kāl 956.

'ġạnz^{a}r yŏdwai yih zaph kã̄h kari na wāray
'shĕ̤tra-sandi mŏkha tĕli sõpani suh māray' 957.

khonun son^{u} cāh tathiy-manz-bāġ suy byūṭh^{u}
oġun zôlun tamyuk^{u} d^{a}h bŏy^{i} tasȧnd^{i} ḍyūṭh^{u} 958.

gatshith tȧm^{i} Halmatas hyot^{u} hāl bôwun
'ts^{a}h ġatsh Rāwun ạgna-pĕṭha nŏsh^{e}rāwun' 959.

gayĕs lārān Angud Halmot^{u} Vibhīshĕṇ
wuchukh Rāwun tapas-pĕṭh mūd^{u}mot^{u} zan 960.

mulay thod^{u} wọ̆th^{u}-na tas asŏras dyutus mār
karani loġ^{u} zaph tapas tasandis namaskār 961.

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Hanūmānas wanani log^{u} yiy Vibhīshěṇ
'ts^{ə}h gatsh Mandōdariyě saktī sěṭhāh an' 962.

suh gav Mandōdariyě on^{u}nas sitēzay
wonun tas, 'wŏñ tshunay wölinjě nēzay' 963.

porun tȧm^{i} nā-sazāh Mandōdariyě-kun
gatshith tami hāl sôruy Rāwənas won^{u} 964.

'yiwan chim pȧnz^{i} ta wā̃dar chim paran phāsh
'tsolum trövith nĕcyuv^{u} wŏñ chĕm kasünz^{ü} āsh' 965.

wodun wārāh cashma-dula horun rath
tih būzith drāv Rāwun ās gairath 966.

dopus Mandōdariyě, 'wŏñ chum na tākath
dŏhay won^{u}may ta zāh būz^{ü}th na kā̃h kath' 967.

dopus tȧm^{i} Rāwanan, 'yim Rāma-juv^{i} mör^{i}
'timau yim pāph kȧr^{i}mȧt^{i} ös^{i} tim hör^{i}' 968.

wodun wārā ḍěkas pananis dits^{ü}n tsünḍ^{ü}
'Dayěs ös^{ü}m khŏshī tapasiyě gayěm khünḍ^{ü} 969.

'khabar chěy-nā Narāyěn pāna autār
'mudā chum mŏkth gatshun yiy chum karun^{ü} kār' 970.

49. RĀVAṆA HIMSELF SALLIES FORTH. HIS DEATH.

silāh sôruy onun sū̃tin tamis drāv
dazan lȧsh^{i} zan grazan s^{a}h zan yŏdas āv 971.

kür^{ü}n yüts^{ü} kāl tāmath zōrawörī
dopun, 'khěma věh asŏr gay māra sörī' 972.

kunuy zon^{u} gav suh zan gō̃ṭan-andar kāv
gayěs h^{ü}ñ^{ü} Lō̃kh yīrawüñ^{ü} sō̃püñ^{ü}s nāv 973.

sangara-pěṭha sū̃rě lūstus aññě-goṭ^{u} gōs
badan ō̃ṭyuk^{u} amā pōlöd^{i} hoṭ^{u} gōs 974.

tabal wöy^{ü}n yŏdas-pěṭh drāv lārān
horun osh^{u} wanani log^{u} tāñ, 'wāhy Nārān' 975.

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samay sôruy wolun pānas kabāh zan
shĕmala ākāsh būmi-khŏta vĕṭh^{ü} tamis tan 976.

kamān krūdüc^{ü} kamand az-kām zi lӧj^{ü}n
sipar māyāyĕ-sŭ̃ty saktī sambӧj^{ü}n 977.

rathāh dambuk^{u} lodun tath zīn ahankār
ṭ^{a}kan gav byūṭh^{u} sūras tal chapith nār 978.

wȧlin jaba-jāma r^{a}sh lūbüc^{ü} dits^{ü}n khūd^{i}
rathas lȧg^{i} yim lamani tim gam khĕwan mūd^{i} 979.

wadan butarāth yĕli badzāth ḍyūṭhun
sapon^{u} tas shĕm dopun, 'buth^{u} hāwa kas-kun' 980.

pakan yĕli gav wuchun sӧr^{i}saỵ jahānas
kunuy Rāwun ta pĕtarun pyōs pānas 981.

kamān krūdüc^{ü} tuj^{ü}n yĕli lāyihē tīr
dapan, tāmath achĕn tas bīṭh^{ü} ȧnd^{i}hīr^{ü} 982.

tih ḍīshith pȧnz^{i} ta wā̃dar āy lārān
manas-manz Rāma-tsandras ӧs^{i} tshārān 983.

shĕran sō̃pȧn^{i} paran Nārāyĕṇas pĕy
wuchith tas Rāwanas māzas lüj^{ü}kh rĕy 984.

dapani lȧg^{i} tas, 'chuh Rāwun vih hӧvith
'tyuthuy yuth^{u} sārĕniy tshuni nĕngalӧvith 985.

'mahārājā dayā kar chukh Narāyĕn
'tshariy ȧs^{i} vēri gȧl^{i} tsantsal sapon^{u} man 986.

'samandar chukh ts^{a}h ȧs^{i} chiy pā̃-bubar zan
'hawāwā dith chuh dāwā māyĕ-sŭ̃ty man 987.

'tagan chuy Rāwanas-sŭ̃tin karun^{u} tshal
'Narāyĕn rachta pananĕn wŏñ paran-tal 988.

'chuh būgun^{u} yūt^{u} krēchĕr kar chuh tākath
'Narāyĕn hāv ts^{a}h r^{a}tsaras-kun panüñ^{ü} wath' 989.

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padyau-pĕṭha shēra kin^{i} trôwukh amāma
parani làg^{i} pànz^{i} ta wā̃dar 'Rāma Rāma' 990.

wadana-sū̃ty pān növikh yüts^{ü} wànikh zār
shĕran gay Yīshŏras trôwukh ahankār 991.

saponukh sāwadān man golukh suh dushman
shĕmith nishĕ māyĕ santōshĕs dits^{ü}kh tan 992.

kanau kath bōz sŏmana lag Yīshŏras-kun
parun abyös^{i} r^{o}t^{u} hāviy suh darshun 993.

nawakh prönith thawakh yŏdwai kathāh yād
galiy rākhyos^{u} ada sör^{ü}y tsaliy vyād 994.

dapan, yĕli Rāma-tsandran ḍyūṭh^{u} Rāwun
yĕmau yuth^{u} wuch^{u} timan tyuth^{u} ôs^{u} hāwun 995.

wanani log^{u} wā̃daran, 'ath kyāh chuh cāray
'asŏr ḍīshith gatshan būmiyĕ chih pāray 996.

'waniv wuñ-kĕn kamis chiwa Rāwanàn^{i} zōr
'aniv tas kala tsaṭith samayĕs kariv dōr' 997.

dapan, sārĕn^{i} sapüñ^{ü} tāmath zabān band
humani làg^{i} pān ạgnas yitha humān kand 998.

kamān karmüc^{ü} tuj^{ü}n tas Rāwanas-kun
nishānas pāpakis-pĕṭh tīr sẹ̆z^{o}run 999.

vĕtsārüc^{ü} wath wuchith dyut^{u}nas ba-gardan
ratas-sū̃ty myūl^{u} tyuth^{u}-hyuh^{u} Dashĕrāwuṇ 1000.

50. VIBHĪṢAṆA INSTALLED AS KING OF LAṄKĀ.

kür^{ü}kh shödī munödī drāy dith tāj
Vibhīshĕṇ Lō̃ki-pĕṭh gav dharm-kā rāj 1001.

dapan, yot^{u} tāñ chuh tāban sū̃rĕ tsandram
karun^{u} rājuth ba-Lankā kē̃h na tas gam 1002.

raṭith yĕli tati timau söriy asŏr mör^{i}
tatiy tim pànz^{i} ta wā̃dar zinda gay sör^{i} 1003.

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51. RĀMA DETERMINES TO SEARCH FOR SĪTĀ.

sapon^{u} yĕli Lō̆ki-pĕṭh asŏran yih samhār
dapan, phīrith pakan gav Rāma-autār 1004.

wandüc^{ü} sardī wuchith sardyōv bulbul
taway gul tshāḍanas kor^{u} tȧm^{i} tagôphul 1005.

'tih mā zônun harud atsanay gulālan
'wandas mā nāra-sūtin cashma zālan 1006.

'babür^{ü} tsĕph dith khaṭith rōzan yẹmb^{a}r-zal
'titbay yitha pöṭh^{i} sabzī kŏla-baṭhĕn-tal 1007.

'gul-ē-kōsam ta biyĕ waṭaphȧṭ^{i} ta zindōr
'tsalan pānas zĕmistānas ladan bōr 1008.

'samith söriy bahārȧk^{i} gul ba-dī̆-hāl
'wanduk^{u} bōzan khaṭith rōzan ba-pātāl 1009.

gumān tas gav, 'gulas mā kor^{u} wandan lūṭh
'na-tay wuch darm būgun^{u} zanm chuy krūṭh^{u} 1010.

'ṭakur dūrĕr halab-shīshĕs kakur^{u} pyōs
'wanduk^{u} bahāna man tas pāna hạnd^{a}ryōs 1011.

'manas mā gav tamis Sītāyĕ kar-tāñ
'bŏh chĕs rātas tsŏdüsh^{ü} tsandrama prazalān 1012.

'bŏ-nay nērakh chih tārakh pān mārān
'Sumīras sör^{i}sạy chum sūrĕ tshārān 1013.

'sĕṭhāh ôsus gamot^{u} tīzuk^{u} ahankār
'chambas-pĕṭh lür^{ü} gayĕs hyot^{u}nas phambas nār' 1014.

52. MANDÔDARĪ AND SĪTĀ.

dopun Mandōdariyĕ mātāyĕ yānē
'ts^{a}h wantam kyāh mĕ ôsum karmalānē' 1015.

dapan, tami lōla-sūty yith dop^{u} tamis-kun
'yithay-pöṭhin zan^{a}m sôruy chuh būgun^{u} 1016.

'kaway-bāpath tsĕ löj^{u}th nāra-wuzamal
'kĕthay tsandrama khoṭ^{u}tham tārakan-manz 1017.

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'kaway-bāpath wadan chĕkh mŏkta hāran
'kĕthay sōsan koruth dŏn gul-i-anāran 1018.

'kaway-bāpath tsĕ lôguth ạshka-pēcān
'matay wadtam kĕthay khôruth razē pān 1019.

'kaway-bāpath yẹmb^{a}r-zal bara kür^{ü}tham
'horuth rath wārayāh bĕb nāra bür^{ü}tham 1020.

'kaway-bāpath koruth sŏmbul paraishān
'maran bulbul karān armān ba-armān 1021.

'kaway-bāpath tsĕ wuñ nīlyēy wŏzȧl^{i} nam
'khĕwan chĕkh gam tsĕ ami-sũty kyāh gatshiy kam 1022.

'kȧmiy dop^{u}nay, "ma kar kuni sāta ārām"
'kȧmiy dop^{u}nay, "tsĕ gȧtsh^{i}nay mandĕñĕn shām" 1023.

'kȧmiy dop^{u}nay, "tsĕ lōlas yüts^{ü} gatshiy hōl"
'kȧmiy dop^{u}nay, "tsĕ dushman ös^{i}nay môl^{u}" 1024.

'kȧmiy dop^{u}nay, "lŏküṭ^{ü} āwāra sõpan"
'kȧmiy dop^{u} Rāwanas, "hiyĕ-māl phŏj^{ü} wan" 1025.

'mĕ būzum hiy niyĕm bŏna nög^{i}röyiy
'yih kȧm^{i} yutsh^{u}nay zinday gȧtsh^{i}nay judöyiy 1026.

'bŏh nay wŏñ cyôn^{u} gam khyon^{u} yūt^{u} tsālay
'pakum sũtin nimath karathas hawālay' 1027.

wadan gayĕ lüj^{ü} wanani Mandōdarī zār
wodun tyuth^{u} yuth^{u} narạkan tshĕta gatshan nār 1028.

53. MANDÔDARĪ'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.

(Metre, Accentual.)

'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsāndarō 1029.

'ts^{a}y chukh hiyĕ ạnd^{a}ruk^{u} dāna
'yih chĕy pāna yẹmb^{a}r-zal
'kyāh kara bara kür^{ü}tham khāma
'mav rōsh Rāma-tsandarō

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'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1030.

'gŏlābō mav tsalum trövith maswal
'maswal pān növith chĕy
'yẹmb^a^rzal-pāna bādām-cashmō
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1031.

'yih chĕy butarāth ts^a^h chukh nab
'mav dis dab dŏgun^u^ mār
'yih chĕy tan ta ts^a^h chĕhas jāma
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1032.

'Dashĕrāwun ôs^u^ mĕ bahānay
'bŏh ös^ü^s pāna pariyĕ-zāth
'kawa zāna Dayĕs khŏsh kyāh āmō
'mav rŏsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1033.

'ts^a^h ôsukh mājĕ mȧl^i^shĕ-khānay
'yih ös^ü^y pāna yẹmb^a^r-zal
'karmalāni yiy mĕ nēkhpūr^u^ tsāmō
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1034.

'yih chĕy mājĕ-hünz^ü^ shīr-khārō
'āwāra gömüts^ü^ mālini az
'cyōnam dŏd biyĕ dāma dāma
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1035.

'ôsus lāni drāyĕm krāni
'karma-lön^i^ myön^i^ won^u^nam yiy
'dop^u^nam tas ti yiy lēchyāmō
'mav rōsh Shyāma-sŏndarō

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'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1036.

'günḍ^{ü}mas küñ^{ü} tshuñ^{ü}m kŏli
'mĕ dop^{u} zŏli gayĕs-nā
'shĕhra lüb^{ü}tha kina kuni gāma
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1037.

'azalaki lāni öyiy bāgi
'tsĕy pata lāgi tsŏnz kyāh dāy
'pās kar pitarĕñĕ din mā pāma
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1038.

'hārān āyĕs ashicĕ tsāla
'lāran sũty Sītā hĕth
'khŏsh yiwawån^{i} khŏsh andāmō
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1039.

'kanåki myāni hē kanadūrō
'bŏh gūra-gūra karayō
'dūra-phali myāni khŏsh-kandāmō
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1040.

'haṭåki myāni hā mŏktahārō
'pŏkhta-kāra kar mō hōl
'guma-böl^{i} lōla cyāni āmō
'mav rōsh Rāma-tsandarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1041.

'guma-haṭi myāni būm kŏpönī
'mūhani tīra mör^{ü}thas bŏh
'siyā-cashma chĕy bādāmō
'mav rōsh Rāma-tsandarō

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'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandarō 1042.

'prakāshĕ-sũty yĕli rōza hōshĕ
'gŏlābas gav kŏnga-pōshĕ-rang
'dil gav sang ta tan gayĕ trāmō
'mav rōsh Shyāma-sŏndarō
'parayō lōla yĕtshi "Rāma Rāma"
'ma wŏñ rōsh Rāma-tsandaro' 1043.

54. MANDÔDARĪ BRINGS SĪTĀ TO RĀMA. RĀMA'S DOUBTS ABOUT SĪTĀ. THE GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL BY FIRE.

(Metre, *Hazaj*, ⏑ - - -, ⏑ - - -, ⏑ - -.)

mudā Mandōdarī Sītāyĕ hĕth gayĕ
wadani lüj^{ü} Rāma-autāras paran pĕyĕ 1044.

wodun wārāh dopun tas, 'myôn^{u} kar pāy'
dopus tảm^{i}, 'gatsh tsĕ chĕy Lankāyĕ-manz jāy' 1045.

kür^{ü}s tami lōla-sũty līlā sa būz^{ü}n
dilāsāh dith tithay Lankāyĕ sūz^{ü}n 1046.

dilāsāh dith sa yĕli sūz^{ü}n ba-Lankā
pakan gav lüj^{ü} pakani tas-sũty sa Sītā 1047.

dopun Sītāyĕ-kun tảm^{i} Rāma-tsandran
'tsĕ-kun wuch^{i} wuch^{i} mĕ wārāh man chuh hạnd^{a}ran 1048.

'gŏḍañ tảm^{i} rākhĕsan dar-dil kür^{ü}y jāy
'tshĕṭyōy mā man tamyuk^{u} mā chuy tsĕ parwāy 1049.

'dŏyum^{u} ôsuy sĕṭhāh gōmot^{u} ahankār
'"mĕ-pĕṭh dēwāna gōmot^{u} Rāma-autār" 1050.

'trĕyim^{ü} trīvarna ös^{ü}kh-nā ba-Lankā
'dapan söriy, "küñ^{ü}y zūñ^{ü} ös^{ü} Sītā" 1051.

'yih tsūrim^{ü} cyôn^{u} buth^{u} ḍīshith ḍolum man
'tshĕñ^{ü}y yōrī tshĕnith wŏñ gōs dushman 1052.

'mŏhōbath gav kathāh sūrum tamannā'
tih būzith lüj^{ü} wadani kōtāh sa Sītā 1053.

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dopun tas-kun, 'satüc^{u} sökhī anay wŏñ
'trikōṭī dēwatā söriy anay wuñ' 1054.

wuchun ākāsh-kun wüṭsh^{u} tōra wŏnī
'chĕh pāpau-nish judā yih lāl-i-könī' 1055.

pryuṭshun Sūrĕs tȧmiy wārā kasam hŏv^{i}
'yih chĕy nirmal apoz^{u} dŏrzan hĕyin növ^{i} 1056.

dopun Yindras, 'pozuy Nārān-nĕmȧt^{i} wan
'mĕ mā zāh Rāma-ṭsandras-rost^{u} ḍolum man' 1057.

kasam Yindrāza hāwan, 'tā-ba-ī-hāl
'kañĕkh Sītā mĕ chum sākhyāth Mahākāl' 1058.

wadan Sītā dapan tas, 'chukh ṭs^{a}h autār
'kasam chum yiy ṭsĕ-path gaṭsha nĕnd^{a}ri bēdār 1059.

kasam chum yiy paradĕn-nish lagĕm pām
'kasam chum brōṭha bĕh bar-pharsh-ĕ-ārām 1060.

'ṭsĕ-rostuy kus dŏyum^{u} ṭs^{a}y chukh trĕkāran
'yĕman rātas dŏhas söriy chih ṭshāran 1061

'kasam chuh yiy ṭsĕ-rost^{u}-ay kāh mĕ khŏsh ām
'sahā āsum mĕ wŏñ kāsum parüz^{u} pām' 1062.

wodun yüṭs^{ü}, gōs Dashĕrath rāza paidā
dopun gŏbaras, 'pozuy nirmal chĕh Sītā' 1063.

wonus tȧm^{i} Rāma-ṭsandran, 'ȧy^{i} Dil-ārām
'wanay wŏñ poz^{u} taway āsakh na bad-nām 1064.

'üñ^{ü}th yĕli shrōṭsarüc^{ü} sökhī dyututh lāph
'ṭs^{a}h aṭsh nāras-andar sôruy ṭsaliy pāph 1065.

'sĕṭhāh r^{o}t^{u} won^{u} sarāphas-kun sŏn^{a}r^{i} bōz
' "naniy sŏn nāra nīrith yāra khŏsh rōz" 1066.

'ṭs^{a}h aṭsh nāras-andar yod^{u} chiy ṭsĕ r^{a}t^{i} gŏn'
'tatiy gaṭshi sara sartal āsi yā sŏn' 1067.

shĕmāh gardan gayĕs hüj^{ü} lüj^{ü} wadani
'tih zānakh yĕs yih bani tas kyāh sapani' 1068.

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munödī drāyĕ yiy nôsūri lod^{u} trān
balin yā nār zölin tas chuh tiy jān 1069.

wadan Sītā jamā gay pȧnz^{i} ta wā̃dar
ogun shītan kruhan sō̃pon^{u} barābar 1070.

dapan kē̃h, ‘nāra dazi wuñ pō̃paris tan’
dapan kē̃h, ‘āsi wuñ prazalan shĕmāh zan’ 1071.

dapan kē̃h, ‘tsāyĕ sŏrgüc^{ü} hūr nāras’
dapan kē̃h, ‘wāti wuñ mā sŏrga-dwāras’ 1072.

dapan kē̃h, ‘asŏra-sandi-putshy gōs yuth^{u} hāl’
dapan kē̃h, ‘pariyĕ wuñ ȧch^{i}dar walĕs nāl’ 1073.

dapan kē̃h, ‘kyāh-sanā kyuth^{u}-hyuh^{u} banĕs rang’
dapan kē̃h. ‘dūr^{u} yuth^{u} duniyāh gatshĕs tang’ 1074.

dapan kē̃h, ‘Rāma-tsandran hyot^{u} amis khūn’
dapan kē̃h, ‘nēri wuñ zan abra-tala zūn’ 1075.

dapan kē̃h, ‘yiy chuh tas yĕs pāph āsan’
dapan kē̃h, ‘kū̃h na karmüc^{ü} hān kāsan’ 1076.

pakan gayĕ pāna āmüts^{ü} Mōha-māyā
pakan phīrith wuchan chĕy tshāyĕ tshāyā 1077.

pakan gayĕ pāna yīran āyĕ Sītā
tithis nāras-andar zan wütsh^{ü} ba-daryā 1078.

karan mŏrchala ös^{ü}s nāra-pĕṭh^{i} rĕh
‘wanday rath kath karum sāthāh atiy bĕh’ 1079.

dazith gav tas wuchith sôruy tsandan-kāṭh
sa tīzüc^{ü} rĕh wuchith d^{a}h tsol^{u} diwan lāṭh 1080.

suh gairath nār ḍīshith path gav az-nūr
gayĕs kē̃h ts^{a}ñĕ kē̃tshāh basm kē̃h sūr 1081.

riwan Sītā pĕwan tas-pĕṭh tĕngal* kūt^{i}
raṭan gul zan tsaṭan kōsam athau-sū̃ty 1082.

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* V. L. *nāra-kang.*

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dazith yĕli nār gav tā cār-dah rōz
tsŏdüsh^{ü} tsandrama sō̃pon^{u} māh-i-dilsōz 1083.

achĕn lüj^{ü} zūn wuch^{i} wuch^{i} tsandramas-kun
wanani lȧg^{i}, 'kami sangara hāvi darshun' 1084.

sapon^{u} tsandrama zan shāmas namūdār
wuchith tas-kun tsolukh sārĕn gaṭakār 1085.

wuchukh tas krūd gōmot^{u} ḍĕka-nishĕ dūr
dopukh, 'Lȧkh^{i}mī chĕh mā Brahmā-juvüñ^{ü} kūr^{ü}' 1086.

sŏnȧk^{i} wast^{a}r walith yĕli drāyĕ Sītā
shurāh sāmāna tami ȧn^{i}mȧt^{i} sarāpā 1087.

wŏnduk^{u} tsol^{u} gōsa gam sapüñ^{ü} sŏkhas-tal
gŏlābas mīj^{ü} biyĕ bāgüc^{ü} yẹmb^{a}r-zal 1088.

55. THE COMING OF SPRING. RĀMA'S RETURN TO AYŌDHYĀ.

tsalith gav shīn rūd^{u} tshĕph dith suh dar-kŏh
zĕmistān sūr^{u} sō̃tȧn^{i} āy r^{ȧ}t^{i} dŏh 1089.

raṭith tas yir^{i}kumis dit^{i} nyöv^{i} paizār
ariñĕ-pōshĕs sapüñ^{ü} hiyĕ-māl bēzār 1090.

wonuy yiy ṭēka-baṭañĕv gili-ṭūryĕv
wuchith tas sōsanas āmüts^{ü} phaṭith zĕv 1091.

asani lȧg^{i} pānavüñ^{ü} waṭa-phȧṭ^{i} ta zindōr
kŏngas wuch pō̃paray rūzith gayēs khōr 1092.

laḍar-pōshĕn anāras kor^{u} gulis myūṭh^{u}
wanan kanṭhas, 'hasa, asĕ kaī̃si mā ḍyūṭh^{u} 1093.

asan kōsam khasan zuv handi-pōshĕn
tsasan zambakh wadan maswal chĕh tōshĕn 1094.

yih pampōshĕs dapan hiy-āsmönī
'mĕ-sū̃ty kē̃tshā thavüñ^{ü} gatshi pör^{i}zönī' 1095.

bab^{ü}r^{ü} lāran tabar hĕth gair-ĕ-jinsan
mŏshka-sū̃tin tshonḍun samsār zi han-han 1096.

wŏzȧl^{i}-pōshau-sū̃tin yĕli sabz gav kul^{u}
gulan-pĕṭh tshāla māran chuy suh bulbul 1097.

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UTTARA KĀṆḌA.

56. Rāma's return to Ayōdhyā.

sapüñᵘ yĕli sabza sabzī sörᵘ butarāth
yĕtshāh sŏpüñᵘ garas tas drāv rᵒtᵘ sāth 1098.

wŏthith ākōshi gav bar-takht-i-Rāwun
pakan Yindras thĕkan nĕhadāv chuh hāwunᵘ 1099.

ṭᵃkan totᵘ wötⁱ yĕti-nā ösᵘ tas möjᵘ
suh wötith wôtᵘ Lakhⁱman sũty hĕth phōj 1100.

bihith gam hĕth sĕṭhāh mātā Kusalyā
asān āyĕs wanani lüjᵘ tas Sumitrā 1101.

57. Sumitrā's song.

(Metre, accentual.)

'hāryēy bōz pōshĕnūlüñᵘ bōla-bāshĕ
'āshĕ-rastĕn gāsh haiy āv 1102.

'dam chuh duniyāh tsaṭith wālawāshĕ
'zāla lagⁱ rāzahams kathi kan thāv
'Rāma-juvⁱ shĕchⁱ haiy lüzᵘ anda-gāshĕ
'āshĕ-rastĕn gāsh haiy āv 1103.

'brũṭhimᵘ āsh chĕy nẹ̆ndᵃri nāshĕ
'sẹ̆ndᵃri-tham sônᵘ ãgan tsāv
'hada-rostᵘ dila tas kar talāshĕ
'āshĕ-rastĕn gāsh haiy āv 1104.

'lalawun lāla-pholᵘ ma kar shurⁱ-bāshĕ
'sulawun sulavith hāl tas bāv
'mŏlawani gatshi nyunᵘ phŏlawani gāshĕ
'āshĕ-rastĕn gāsh haiy āv 1105.

'pātāla khotᵘ kina, wothᵘ ākāshĕ
'prakāshĕ tasandi-sũty dāg haiy drāv
'nāv chus azalayĕ abadaki gāshĕ
'āshĕ-rastĕn gāsh haiy āv 1106.

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' wŏthtay bōzī kartas zōrī
'Rāma-juv bōzi-nā yiyi-nā sôn^{u}
' zāra-pāra kartas bōzi-nā bāshĕ
' āshĕ-rastĕn gāsh haiy āv' 1107.

' Kīkī ta Kusalyā āyĕ brō̃ṭha lārān
' būzukh zi Rāma-juv ta Lȧkh^{i}man āv
' kan thav kathan bōzta bōla-bāshĕ
' āshĕ-rastĕn gāsh haiy āv 1108.

[Sumitrāyĕ dop^{u}nakh, ' wȧn^{i}tav wāray
' apoz^{u} chwā poz^{u} chwā Rāma-juv sôn^{u}
' añĕgoṭ^{u} gōmot^{u} ôs^{u} āv wŏñ gāsh
' āshĕ-rastĕn gāsh haiy āv' 1108a[1].

pāna tȧm^{i} korun darm ta dānạy
nagarȧk^{i} lūkh gay traph^{a}th söriy
jānawār bōlani lȧg^{i} karĕkh bōla-bāshĕ
āshĕ-rastĕn gāsh haiy āv 1108b.

samith söriy āy tot^{u} lārān
dēwatā sör^{i} tŏtā karanē lȧg^{i}
sārĕv^{ü}y samith won^{u}, ' āv az prazi gāsh
' āshĕ-rastĕn gāsh haiy āv' 1108c.

kāmadīni s^{a}h āv gāsa hĕth pānay
shāl güb^{ü} hör^{ü} brör^{ü} āsa yĕkh-jā
söriy chih karan panañĕ bōla-bāshĕ
āshĕ-rastĕn gāsh haiy āv 1108d.

gyāna zôn^{u} sārĕv^{ü}y gyānawālĕv
āmot^{u} chuh Bhagawān pāna zanmas
bāhan sūrĕn-hond^{u} chuy tas prakāsh
āshĕ-rastĕn gāsh haiy āv 1108e.

Rāma-juv yĕli byūṭh^{u} takhtas pānay
dēwatā söriy samith āy

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1 Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

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prath jāyi sõpȧn[i] nagma ta nācĕ
āshĕ-rastĕn gāsh haiy āv 1108f.

zūna-pȧch[i] navim[u] tsitras kyutuy
bŏdwār rūhin vrushĕ-lạg[a]n ôs[u]
arda-rāth gömüts[ü] ös[u] āv biyĕ gāsh
āshĕ-rastĕn gāsh haiy āv 1108g.

prabāth phọ̆l[u] töy būz[u] yĕli rāzan
khŏsh gav Dashĕrath vĕṭhani log[u]
Vasishṭhan dop[u]nas zāv phŏlawani gāshĕ
āshĕ-rastĕn gāsh haiy āv] 1109.

58. KAUŚALYĀ'S JOY.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - -.)

'wŏthith wananöv[i]tōs wölinji shĕr drāv
'suh tsol[u]mot[u] Rāma-juv Sītāyĕ hĕth āv' 1110.

tih yāñ won[u]nas tamis kĕtha-pöṭh[i] osh[u] rūd[u]
wasith pĕyĕ rāza Dashĕrath zan tĕliy mūd[u] 1111.

wonun sārĕn[i], '"tsalith gav yār" wȧn[i]tav
'suh rūṭhum Rāma-juv tas zāra wȧn[i]tav' 1112.

tatiy tami död[i] wȧn[i], 'gȧtsh[i]nas balāy dūr'
tih būzith sõpanani log[u] shĕstras sūr 1113.

pakan gayĕ dŏn achĕn rūdus na kẽh gāsh
achiv ḍyūṭhun gŏbur biyĕ āv tas gāsh 1114.

korukh yĕli nālamot[u] dŏnaway wasith pĕy
onukh yüts[ü] zōr lōlan bēkhabar gay 1115.

gạnz[a]r yĕs āsi tas hyuh[u] rôw[u]mot[u] lāl
labĕs yĕli kyāh gatshĕs tas-kun wuchith hāl 1116.

wadana-sūtin badan dŏnawȧn[i] wanyēyēkh
bandan-kun band zan nistar sanēyēkh 1117.

Sumitrā āyĕ ȧnd[i] ȧnd[i] grāyĕ māran
pakan mŏkta chakan pĕṭh[i]-kin[i] sitāran 1118.

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59. SUMITRĀ'S SONG OF WELCOME.

(Metre, Accentual.)

'Rāma-tsandra Hari-Nārāyĕṇō
'lāgay dāna-dānāy hiy 1119.

'manas mā tsĕ roṭ^{u}tham gōsa
'lagayō tōsa-pō̃barē
'āham hĕth ts^{a}h Laֹkh^{i}mī pāna
'lāgay dāna-dānay hiy 1120.

'khot^{u}ham pūri-kani sū̃rĕ-rūpa
'tsalĕm mūrĕ-alarun^{u}
'ts^{a}h chukh pāna zuwuk^{u} jāna
'lāgay dāna-dānay hiy 1121.

'mŏktuk^{u} hār tsĕ chuy haṭi
'chĕsay maṭi pālanī
'wuchana cyāni wŏganan shāna
'lāgay dāna-dānay hiy 1122.

'ts^{a}y chukh ann ts^{a}y chukh dana
'ts^{a}y chukh mana-manzuk^{u} tīz
'tsĕ khyāh wanay bŏh kyāh zāna
'lāgay dāna-dānay hiy 1123.

'ts^{a}h chukh hēri ts^{a}y chukh bŏna
'wañām mana wuchath nĕth
'ts^{a}h chukh ts^{a}y zānakh pāna
'lāgay dāna-dānay hiy 1124.

'ts^{a}h chukh mājĕ zāmot^{u} rāja
'ts^{a}h chukh wājĕ nishānay
'ts^{a}h chukh pāna maֹl^{i}shĕ-khāna
'lāgay dāna-dānay hiy 1125.

'ts^{a}h chukh hiyĕ ạnd^{a}ruk^{u} dāna
'ts^{a}h chukh jāna-mīrāh jān
'mĕ tsali wŏnda-nishĕ armāna
'lāgay dāna-dānay hiy 1126.

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'wǫ̆thum tāj lôgum shēri
'wŏnduk^{u} nēri tamannā
'yĕtshi yus na suh nĕth āsi hairāna
'lāgay dāna-dānay hiy' 1127.

60. RĀMA'S HAPPY RULE.

(Metre, *Hazaj*, ⏑ – – –, ⏑ – – –, ⏑ – –.)

tamis Sītāyĕ biyĕ dŏn rāja-zādan
lajĕkh byon^{u} byon^{u} wandani tima cashma pādan 1128.

kŏṭhis-pĕṭh kala hĕth tami lalanövin
dilāsāh dith sambölin sulanövin 1129.

jamāh söriy khal^{ü}kh yĕli āy yĕkh-bār
samith tas Rāma-tsandras yīy wȧnikh zār 1130.

Shĕturgun Baruth biyĕ lūkh āy söriy
lagani lȧg^{i} Rāma-tsandras pör^{i}-pöriy 1131.

tulukh mŏrchala kȧr^{i} kȧr^{i} lôg^{u}has tāj
Hindustānas korukh mūkūph chath bāj 1132.

sapüñ^{ü} mashhūr yĕli titsh^{ü} hukmrönī
tih amrĕth cĕth lukau lüb^{ü} zindagönī 1133.

tapīshŏr rĕsh^{i} ta wā̆dar jūg^{i} bröhman
sapȧn^{i} khŏsh-dil Dayĕs-kun gonḍ^{u} timau man 1134.

ȧnikh ganjīna mutsarövikh khazānay
ditin darmas garīban panani pānay 1135.

parani log^{u} 'Rāma Rāma' sôr^{u} ālam
borukh ānand trôwukh sāryukuy gam 1136.

kür^{ü}n yüts^{ü} kāl tāmath hukmrönī
dapān ös^{i}, gütsh^{ü} zi āsüñ^{ü} tsür^{ü} jawönī 1137.

ITI ŚRĪRĀMÂVATĀRACARITAM.

ATAḤ PARAṀ LAVAKUŚAYUDDHACARITAM.

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II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. SĪTĀ'S CONCEPTION.

(Metre, *Hazaj*, ⏑ - - -, ⏑ - - -, ⏑ - -.)

dŏhāh akh Rāma-tsandras bab tsĕtas pĕv
wonus tȧm[i] sŏpȧn[i], 'cyôn[u] pŏtrō mĕ gam khĕv' 1138.

onun ryosh[u] nād dith won[u]nas panun[u] hāl
dopun, 'gatshi dŏn achĕn āsun[u] trĕyum[u] lāl' 1139.

Vasishṭhan yith korun tāñ jag-i-ashŏmīd
dyutun Sītāyĕ amrĕth cyon[u] porun vīd 1140

bahārȧk[i] dŏh zamīn ös[ü] zāpharönī
ạb[a]r[i]-naisön[i] roṭun tami lāl-i-könī 1141.

wanan, tāñ yāñ rüṭ[ü]kh hŏgiñĕ-andar jāy
dapan, wọ̆th[u] hŏgiñĕn-sūty hŏgiñĕn nyāy 1142.

62. SĪTĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-tsandras.]

(Metre, Accentual.)

'mör[ü]thas madanō thüv[ü]tham lādan
'pādan wandayō zuv tay jān 1143[1].

'mātā Kusalyā āyĕ brōṭha lārān
' "Rāma-juv raṭahön nālamati bŏh"
'Sumitrā chĕh lāran, "wandas zuv pādan"
'pādan wandayō zuv tay jān 1143a.

'mātā yĕli ḍīṭh[u] tȧm[i] Rāma-juwan
'Rāma-juv paran pyōs pĕṭh pādan
'Kīkiyi zuv wond[u] Rāma-juwas pādan
' "pādan wandayō zuv tay jān" 1143b.

'nād dith onun Vasishṭha mahā-ryosh[u]
'wuch-bā nĕchatur rāj dimōs
'söriy paran pĕy tasandĕn pādan
'pādan wandayō zuv tay jān 1143c.

[1] Verses 1143-1144 occur only in one MS.

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'Baruth ta Shĕtrugn āv brȭṭha lārān
'Rāma-juwas paran pĕy pādan-pĕṭh
' "mŏrchala-tāj dith wanday zuv pādan"
'pādan wandayō zuv tay jān 1143d.

'khŏsh gav nagar ḍyūṭhukh yĕli rāza
'sŏriy darm dān lȧg^{i} karanē
'khŏsh gav Rāma-juv būz^{u}nakh pānay
'pādan wandayō zuv tay jān 1143e.

'zanm pyoy^{u} hyon^{u} Rāwanani bāpath
'hīthāh Dashĕratha-rāzanē
'taway wanwās gōkh ts^{a}h pānay
'pādan wandayō zuv tay jān 1143f.

'wanwās byūṭh^{u}ham Danḍakh-wanay
'āshram roṭuth wanas-manz
'Shūrpanakhi vih kor^{u} āyĕ tot^{u} lārān
'pādan wandayō zuv tay jān 1143g.

'pach rĕth yĕli goy^{u} tasandis wādas
'Shūrpanakhi shĕch^{i} kür^{ü} tas Rāwanas
'tambalyōv Rāwun lāryōv pānay
'pādan wandayō zuv tay jān 1143h.

'sȧn^{i}yās lŏgith gōs yĕli dānas
'tsūri āv Sītā hĕth pānas
'bram kĕtha dyutun tithis Bhagawānas
'pādan wandayō zuv tay jān 1143i.

'gayĕ yĕli khabar tas Bhagawānas
'būzun zi Sītā hĕth gav Rāwun
'pāra pāra korun sŏna-sandĕn jāman
'pādan wandayō zuv tay jān 1143j.

'wati yĕli nīr^{i} nīr^{i} ḍīṭhikh tim wā̃dar
'nāla tul^{u} timau, "kam-sanā chih"
'Rāma-juv ḍyūṭh^{u} yĕli Halmȧt^{i} pānay
' "pādan wandayō zuv tay jān 1143k.

' "zār myön^{i} bōztō Shrī Bhagawānō
"pādan wandayō zuv tay jān" 1143l.

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Rāwanas mārani ākh Bhagawānō
‘Rāwun tiy zānawunuy ôs^{u}
‘dŏha aki dop^{u}mas, “ma kar aparādạy”
‘pādan wandayō zuv tay jān 1143m.

‘ “Sītāyĕ hĕth ākh Danḍakh wanay
‘ “taway Rāma-juv mārani ôy
‘ “zāra pāra tas kar, chuy autārō”
‘pādan wandayō zuv tay jān’] 1144.

63. THE TREACHERY OF SĪTĀ’S SISTER-IN-LAW.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - -.)

tamis Sītāyĕ mā ös^{ü}s lŏküṭ^{ü} zām
tamiy kyāh kor^{u} tamis bar-mandiñĕn shām 1145.

gamot^{u} ôsus tamis Sītāyĕ-sũty wör
lobun yĕli dastagāh pĕv tas kŏṭhĕn pör 1146.

rash^{ĕ}kh on^{u}nas ta wuch^{i}tav kyāh yih won^{u}nas
prangas khör^{ü}n ta tål^{i}-kin^{i} cāh khon^{u}nas 1147.

‘ts^{a}h chĕkh mā zāh-ti kāmāh myöñ^{ü} bōzan
‘panüñ^{ü} ösith vĕndan chĕkh, “chĕm yih dushman” 1148.

‘pritshay påz^{i}-kin^{i} gatshĕm līkhith mĕ hāwun^{u}
‘ba-sūrath ôs^{u} kas hyuh^{u} Dashĕ-rāwun’ 1149.

sa ös^{ü} nā tas-nishin wārā garạzmand
dŏyum^{u} zônun na, ‘yih mā kĕ̄h karĕm phand’ 1150.

trĕyim^{ü} triyĕ-sanga-nishĕ wananas na cāray
sapüñ^{ü} āwāra Sītā biyĕ dubāray 1151.

yih tsūrim^{ü} kath tsarĕr yĕli tas sŏkhas gav
ahankāras karan chuy yiy Sadāshiv 1152.

natay pũntsim^{ü} panun^{u} tas yiy mudā ôs^{u}
gŏbĕr hörith gatshun gara tsĕr mā gōs 1153.

shĕyim^{ü} shĕnkā kür^{ü}s lūkau phür^{ü}s zām
satim^{ü} kath Rāma-tsandras dŏb^{i} dits^{ü}n pām 1154.

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amā aiṭhim^{ü} pryuʦhus tȧm^{i} Rāma-ʦandran
'wanum wuñ-kĕn pozuy kyāh chuy mangan man' 1155.

dopus tami, 'chĕm wanas gaʦhanüc^{ü} manas rāy
'ġaʦhith tim rish^{i} bŏh wuchahökh biyĕ tihünz^{ü} jāy' 1156.

navim^{ü} Nārāyĕṇan yuʦh^{u}nas yih pānay
dahim^{ü} Dayĕ-wākh tas-nishĕ yiy bahānay 1157.

yih köhim^{ü} kath kuniy kĕh kar chuh lārun^{u}
khaṭith bĕh wŏñ raṭith Bhagawān ʦ^{a}h ʦhārun 1158.

mudā tami līch^{ü} sūrath tas dopun, 'ḍēsh
'yih Rāwun Naraka-wösī vĕh khĕwan ḍēsh' 1159.

raṭith tami nith tithay böyis sa höv^{ü}n
wuchiv kĕtha-pöṭh^{i} Sītā māranöv^{ü}n 1160.

dopun tas-kun, 'ʦ^{a}h wuchtan bāyi kyāh chuy
'dŏhay Sītā wuchān ath-kun tulan huy 1161.

'mĕ niyĕmas ʦūri yĕna tana pān mārān
'wadan, "mẹtrav," chĕh nētrau khūn hārān 1162.

'sa wŏñ bōzĕm, "sa kākaz-han niyĕm zōm^{ü}"
'ʦhunĕm mörith gayĕm ḍögiñĕ-sūtin kōm^{ü}' 1163.

64. RĀMA INSTRUCTS LAKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sõpon^{u}
onun Lȧkh^{i}man wonun sôruy tamis-kun 1164.

'ʦ^{a}h gaʦh Sītāyĕ–sūty trövith ʦhunun wan
'natay māran tithay yitha biyĕ na bōzan' 1165.

wañās tȧm^{i} Lȧkh^{i}man 'rūduy na yinsāph
'satī Sītā mĕ wantam kyāh korun pāph' 1166.

65. LAKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyĕn Sītā wanas-kun nith ʦhunani dūr
manŏshĕ-zöʦ^{ü}-manz kaḍith zan sŏrga-nishĕ hūr 1167.

ďapan, wārā suh Lȧkh^{i}man-juv riwān ôs^{u}
pakan path-kun nazar phīrith diwān ôs^{u} 1168.

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wadana-sūty gōs ʦas hyot^{u}nas dilas nār
wuchān ôs^{u} sāta sāta dĕwa yiyĕs ār 1169.

wanan, Sītāyĕ won^{u} tas Lȧkh^{i}manas-kun
'ʦ^{a}h wantam wāra ökh^{ü}r^{ü} kyāh mĕ sõpon^{u} 1170.

'latan-hond^{u} rath watan lārĕm yih kyāh gōm
'bŏh chĕs zānan yih wŏpadīsh mā korum zōm^{ü}' 1171.

dopus Lȧkh^{i}man-juwan, 'sāthāh yitiy bĕh
'jigar dod^{u} nēra kot^{u} chĕm shēra-pĕṭh^{i} rĕh' 1172.

yih kath būzith wasith bŏn lüj^{ü} khĕnē vĕh
ʦüj^{ü}s pör^{i}zān, yith pānas lüj^{ü}s rĕh 1173.

mañĕn gōs gāsh kam dini lüj^{ü} kañĕn phēsh
dopun tas, 'trāvtam gŏḍa cyāvtam trēsh' 1174.

suh gav ʦhöḍith onun tas pôñ^{u} dūriy
wuchun pyēmüʦ^{ü} nĕnd^{a}r tas pariyĕ hūriy 1175.

tab^{a}ri-sūtin ʦaṭith buth^{i}-kin^{i} pĕmüʦ^{ü} ös^{ü}
pathar pĕth pōshĕ-thür^{ü} zan bara gamüʦ^{ü} ös^{ü} 1176.

wuch^{ü}n zan shĕv gamüʦ^{ü} Brahmā-juvüñ^{ü} kūr^{ü}
ganīmath zôn^{u} tȧm^{i} tas-nish ʦalun^{u} dūr^{u} 1177.

thowun pā̃-lōṭa āwēzān kulis-kun
hyotun tām tas buthis-pĕṭh pôñ^{u} pashpun 1178.

tithay phīrith suh Lȧkh^{i}man āv riwānạy
yithay kā̃h chin raṭith mārani niwānạy 1179.

wadan buth^{i}-kin^{i} pathar wȧs^{i} wȧs^{i} pĕwān ôs^{u}
tih mā tasandĕn padĕn rukhsath hĕwān ôs^{u} 1180.

'Wumā-dēvī khĕmā kartam khotum pāph
'mĕ chum wölinjĕ chŏkh āmot^{u} ʦĕ chuy zāph 1181.

'dayā kartam chĕyĕy sŏth kina horuth prān
'pazyā tas yĕs mĕ hyuh^{u} yuth^{u} āsi santān 1182.

'mĕ kar tākath ʦĕ-kun wuchanas dubāray
'hĕmay rukhsath padĕn-pĕṭh wāra wāray 1183.

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'tsĕ ȧt[i] trövith achĕn pŭṭ[ü] dith tsalān ās
'shĕran yin mājĕ gŏbaran-pĕṭh karan pās 1184.

'mĕ kar gotsh[u] Rāma-tsandrun[u] hukm bōzun[u]
'bŏh kar tas wātahö yith kāmĕ sōzun[u] 1185.

'natay tĕl[i] kōna māryānas ba-shĕmshēr
'ba-khörī yĕli hukum kor[u]nam tsĕ-sŭty nēr 1186.

'natay mātā tsĕ ôsuy karmalānē
'ar[a]th ath yiy chuh tshāḍun[u] kyāh chuh mānē' 1187.

wodun tyuth[u] gōs tsandrama rambawun[u] rav
namaskārāh karith shĕhras-andar gav 1188.

66. SĪTĀ FORLORN.

sapüñ[ü] bēdār Sītā pā̃-phĕri-süty
gumau-garmau-sŭtin wast[a]r wanyēmȧt[i] 1189.

wuchun Lȧkh[i]man sĕṭhāh tas-nishĕ gamot[u] dūr[u]
galani lüj[ü] zan alani lüj[ü] wāwa-sŭty mūr[ü] 1190.

dopun, 'kyāh gōm kȧm[i] sarpan wolum nāl
'pĕnam mā kāv wŏñ yiti mā khĕnam shāl' 1191.

wadana sŭtin achĕn tas gāsh kam gōs
suh mā Lȧkh[i]man tamis trövith tsalān ôs[u] 1192.

riwan ḍyūṭhun yiwan zan pānasạy-kun
rumāh rūzith nazari-tala gaib sŏ̃pon[u] 1193.

wanani lüj[ü] pön[i]-pānas-kun sŏndar māl
'wadana sŭtin chatyēm mā wuñ achĕn lāl 1194.

'taway mā chum-na Lȧkh[i]man drē̃ṭh yiwan'
bihith lüj[ü] pakani kina sadahan thawani kan 1195.

rumāh rūzith suh mā zônun garay gōm
'me trövith tsūri kür[ü]nas dūrĕ kyāh gōm' 1196.

wadani lüj[ü] dādi sarŏn shākh sŏ̃pȧn[i]
banín shĕ̃tran kañĕn kyāh cākh sŏ̃pȧn[i] 1197.

wadana-sŭty jānawāran ākh sahlāb
wanas-nishĕ man ḍolukh tsȧl[i] wöt[i] Panjāb 1198.

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gulau yĕli wuch^{u} tasond^{u} buth^{u} zan pĕyĕkh hāy
raṭith zardī mĕʦĕ-tal-kun rüṭ^{u}kh jāy 1199.

tan-ē-tanhā sa Sītā kyāh kuñ^{ü}y zūñ^{u}
kaṇḍyau-kāṭhau-sũtin yĕkh-sān sō̃püñ^{ü} 1200.

achiv-kin^{i} osh^{u} athau khōrau horun khūn
pĕwan buth^{i}-kin^{i} wasith cashman lüj^{ü}s zūn 1201.

wanani lüj^{ü}, ‘ kot^{u} suh gav yĕmi nāra zöj^{ü}s
‘ suh kot^{u} gav yĕm^{i} bŏh karmani-shāṭha löj^{ü}s 1202.

‘ suh kot^{u} gav yĕm^{i} kür^{ü}s ada nāra-nish sŏn
‘ suh kot^{u} gav yĕm^{i} karith yĕkh-sān dyut^{u} dŏn 1203.

‘ suh kot^{u} gav yĕm^{i} kür^{ü}s wuñ-kĕn awāray
‘ suh kot^{u} gav yĕm^{i} barith diʦ^{ü}nas bŏh nāray ’ 1204.

sa akh nôzukh badan biyĕ yiʦh^{ü} garā̃bār
trĕyim^{ü} strī-warna bartā-rüʦh^{ü} āwār 1205.

yih ʦūrim^{ü} ʦūri zan Mandōdariyĕ zāy
Zanakh rāzas babas lag^{i}tan sĕṭhāh āy 1206.

wadani lüj^{ü} zĕv gayĕs küj^{ü} wāwa lüj^{ü} wan
wanas-kun ʦüj^{ü} gayĕs hüj^{ü} ünz^{ü}-gardan 1207.

wanas-manz yiy wanan gaʦh^{i}nay kanan rōz
chĕh kōtāh zār wanan thav ʦ^{a}h kan bōz 1208.

‘ khabar kĕ̃h chĕm-na kar phuṭ^{o}rum tamis man
‘ taway mĕ tāpa-sũty düz^{ü} nāra han-han 1209.

‘ khabar kĕ̃h chĕm-na tas kami dŏha korum wād
‘ kaṇḍyau-sũtin mĕ nīlyēyēm wŏzal^{i} pād 1210.

‘ khabar kĕ̃h chĕm-na kar gyūlum atītan
‘ timau dop^{u}ham, “ ʦ^{a}h nĕshpartīth sō̃pan ” 1211.

‘ khabar kĕ̃h chĕm-na kar tas-sũty korum nyāy
‘ taway bŏna yiʦhĕ sŏrgacĕ hiyĕ pĕyĕm hāy 1212.

‘ khabar kĕ̃h chĕm-na kam kā̃ʦhan mĕ ös^{i} yiy
‘ timau dop^{u}ham, “ ʦĕ sō̃pan yüʦ^{ü} wŏdösiy ” 1213.

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'khabar kẽh chĕm-na kas bôwum tasond^{u} sīr
'taway dyut^{u}nam barith wölinjĕ yuth^{u} tīr 1214.

'khabar kẽh chĕm-na tas-pĕṭh kar dyutum lāph
'taway lyuth^{u} gōm natay yuth^{u} kyāh korum pāph' 1215.

pakan gayĕ rath chakan wārā sa Sītā
wanan tas Rāma-tsandras-kun sa līlā 1216.

'ts^{a}h bōzan kōna chukh chuy-nā yiwān ār
'mĕ kyāh kor^{u}may bŏh kür^{ü}thas yitsh^{ü} giriphtār 1217.

'ts^{a}h āsakh masnadas-pĕṭh tyuth^{u} khŏshī-sān
'bŏh shūbā yuth^{u} kanḍĕn-pĕṭh hāl-i-hairān 1218.

'khotum kyāh pāph wŏñ rachtam paran-tal
'gayĕs āwāra wārāh kuñ^{ü} ta kīwal 1219.

'wanān ösim Zanakh rāzüñ^{ü} kŏmörī
'wuchiv wuñ-kĕn kür^{ü}m mā kaīsi yörī 1220.

'wuchan chukh-nā gamüts^{ü} kyāh chĕs awāray
'wadana-sūtin badan gōm pāra-pāray 1221.

'wuchiv wuñ-kĕn achiv chĕs rath bŏh trāwān
'wuchiv wath rāvi wŏñ mā kẽh chuh hāwān 1222.

'tsĕ dop^{u}tham-nā, "ts^{a}h chĕkh nôzukh gul-andām'
'wuchan chukh-nā ts^{a}h wuñ-kĕn kyāh banith ām 1223.

'tsĕ dop^{u}tham-nā, "ts^{a}h chĕkh bāgüc^{ü} yĕmb^{a}r-zal"
'wuchan chukh-nā gatshan kyāh chum kanḍĕn-tal 1224.

'tsĕ dop^{u}tham-nā, "ts^{a}h tsandrama chĕkh prazalavüñ^{ü}"
'wuchan chukh-nā pakan kĕtha chĕs kuñ^{ü}y züñ^{ü} 1225.

'tsĕ dop^{u}tham-nā, "tsĕ nôzukh chĕy badan-tan"
'wuchan chukh-nā mĕ ḍīshith kanḍ^{i} chih khōtsan 1226.

'tsĕ dop^{u}tham-nā, "tsĕ Kausalyā rachiy jān"
'wuchan chukh-nā tami ti mā myôn^{u} roṭ^{u} pān 1227.

'tsĕ dop^{u}tham-nā, "ts^{a}h chĕkh sārĕn^{i} achĕn gāsh"
'wuchiv wuñ-kĕn mĕ mā wŏñ kaīsi-hünz^{u} āsh 1228.

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'kuñ^{ü}y ös^{ü}s kunuy ôsukh ts^{a}h myônuy
'gayĕm zŏla pāpa-sūty wŏñ mŏl mĕ zônuy 1229.

'kamis lada rāh mĕ pānas lāni ôsum
'yih chum būgun^{u} tih mā wŏñ kaīsi kôsum 1230.

'amā chum yiy manas kari-nā khĕmā wŏñ
'manas thavtō mĕ mạsh^{ĕ}rāvtō na mō wŏñ 1231.

'mashĕm yŏdwai mĕ prīm chĕm yiy manas rāy
'bŏh mạsh^{ĕ}rövith kara biyĕ kyāh mĕ chum pāy 1232.

'mĕ yot^{u}-tāmath kaḍan az-tan yih jāmay
'parān āsay bŏh tot^{u}-tāñ Rāma Rāmay 1233.

'mashĕm tĕli tani gatshĕm yĕli sör^{i}sạy sūr
'narukh dūrĕr tsĕ-nishĕ sörgüc^{ü} düz^{ü}s hūr 1234.

'pralay yĕli sŏpanĕm tĕli tan bŏh nāway
'mutsarith sīna yim sūrākh hāway 1235.

'pralay tĕli yĕli panüñ^{ü} tan nāra zālay
'gayĕs tot^{u}-tāñ Dayĕs kür^{u}müts^{ü} hawālay 1236.

'ts^{a}h chukh ākāsh mĕ tsĕ wātyā karun^{u} zōr
'tih mā gạnz^{o}ruth yih shānan-pĕṭh khotum bôr^{u} 1237.

'chuh poz^{u} yĕs pāph khasi tas wāti hyon^{u} prān
'amā na zi pazi triyĕ-pĕṭh yitsh^{ü} karüñ^{ü} hān 1238.

'mĕ pāpau-rost^{u} kor^{u}thamō sitēzay
'yitam tawa-khŏta kartam rēza-rēzay 1239.

'tih mā won^{u}may pozuy sôruy mĕ hĕm rath
'tsĕ mā kür^{ü}tham khĕmā titsh^{ü} chĕy-na dyānath 1240.

'yih mā gạnz^{o}ruth mĕ mā mandachana yiyĕm nāv
'dapan mā lūkh, "kám^{i}-sanzĕ rañĕ banith āv" 1241.

'dapĕm kāh kath, "zamīnas chum makānay"
'dapakh, "buth^{i}-kin^{i} pĕyĕs wuñ āsmānay" 1242.

'dapĕm, "ada poz^{u} tsĕ tāñ kyāh chiy wanan nāv"
'dapakh, "sārĕn^{i} gatshun^{u} rōzani kus āv" 1243.

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'dapĕm, "ada yiti gatshiy āsüñ^{ü} bĕhan-jāy"
'dapakh, "sārĕn^{i} gatshun^{u} tath jāyĕ yatiy āy" 1244.

'pritshĕm, "ada kyāzi chĕkh osh^{u} yūt^{u} hārān"
'dapakh, "chēs osh^{u} haran-kani mŏkta tshārān" 1245.

'na-tay būzin yih Day biyĕ kāh ma būzin
'yiman sīran mĕ tas-nish parda rūzin 1246.

'Vishāmitran babas won^{u}nam, "chuh autār
"ts^{a}h dis nēth^{a}r kariy r^{ü}t^{i} r^{ü}t^{i} yih pŏtra-kār" 1247.

'tih mā ös^{ü}s khabar Sītāyĕ trāvĕm
'sa Sītā sath zan^{a}m mā mandachāvĕm 1248.

'tih mā ganz^{o}run, "yih mā dŏda-shur^{i} mizāzay
'"chuh mā dīnan bikshukan-hond^{u} rāzay'" 1249.

67. SĪTĀ TAKES REFUGE WITH VĀLMĪKI.

wanan gayĕ yiy sanēyēs khōr khambarĕn
pakani lüj^{ü} tāwa-chŏkh log^{u} lāvĕ mūrĕn 1250.

pakan gayĕ rath chakan kōsam-athau-sūty
kañĕn sūrākh gay tasanzau kathau-sūty 1251.

pĕwan wås^{i} wås^{i} gatshan zad zan gulālan
athau sūty thaph karani lüj^{ü} krūḍa-zālan 1252.

wanas-manz tāñ wuchun akh r^{o}t^{u} makānāh
karith būrzuk^{u} suh thōvith tābadānāh 1253.

athau khōrau achiv tūr^{i}-kun pakan chĕy
rĕshwāh akh parzanôwun zan lobun Day 1254.

suh Vōlmīkī rĕshīshŏr möl^{i}-sond^{u} gōr
jahānas phērawun^{u} wātawun^{u} tsŏwāpôr^{u} 1255.

nirāsh gömüts^{ü} tatiy titsh^{ü} tas nishin āy
wuchith manz-bāg achĕn tas rĕsh^{i} kür^{ü}n jāy 1256.

sub^{a}h phọl^{u} añĕgaṭa tsüj^{ü} gāsh biyĕ āv
prazalawun^{u} sūrĕ parbata-tala nĕbar drāv 1257.

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68. THE BIRTH OF LAVA.

barābar āy tát^{i} Sītāyĕ nav mās
mahārūpiṭh sŏsantānāh tatiy zās 1258.

lag^{a}n dan tĕth trĕyim^{ü} biyĕ tēsh gŏrawār
sĕṭhāh dana-sost^{u} hastĕn-hond^{u} kharīdār 1259.

tithay dēwa-zāth tēshuk^{u} gŏn trĕyim^{ü} triy
maran yim Yīshŏras hĕyi zinda karith tiy 1260.

lakhĕn dan-lagna-kin^{i} khĕtriy war^{a}n drāv
balāvīras babas mārani zan āv 1261.

sirī tsandrama tamis kindras gamot^{u} jān
sapani biyĕ manŏshĕ-lūkay bab yih santān 1262.

athan līkh^{i}mát^{i} achar kari parbatan sūr
padĕn-manz pādĕ-rīkhā zēni Lôhūr 1263.

prabātan yĕli prazalawun^{u} sūrĕ tas zāv
tsüj^{ü}s gaṭa dŏn achĕn biyĕ gāsh tas āv 1264.

tasond^{u} mŏkh ḍīshithạy mŏkh dyut^{u} prabātan
sirī sŏpon^{u} wŏday zan arda-rātran 1265.

tamis mŏkh chuy yitha aḍa-phŏl^{i} wŏzál^{i} pōsh
wanan, tas wuṭh waṭith thövith raṭith jōsh 1266.

manas wuchanüc^{u} tamis shĕnkā gamüts^{ü} ös^{ü}
wŏndüc^{ü} sardī wuchith thövith waṭith ös^{ü} 1267.

wuch^{ü}kh tas nast almāsüc^{ü} kalam-trāsh
mahāvīrau wuchiv lasanüc^{ü} tsaṭukh āsh 1268.

buman-manz kash kaḍith thüv^{ü}müts^{ü} kamānāh 1269.

shikāras-pĕṭh taphāwath kēh na zānān
suh shikār chuy pānay āsh trāwān 1270.

suh yŏdwai kash kaḍith trāvi akh achir-wāl
maran Sugrīv hih^{i} biyĕ sāsa-bád^{i} bāl 1271.

z^{a}h achĕ bādāma-khŏta tas āsa zēbā
tih ḍīshith rūs^{i}-kacĕ gayĕ nāshĕkēbā 1272.

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suh buth^{u} ḍīshith sapüñ^{ü} maswal gŏlāban
taway dits^{ü} rāth-kyut^{u} tshĕph āphtāban 1273.

khabar yĕli gayĕ rĕshis dop^{u}nas, 'wadạv chĕy
'Sadāshiv tūṭh^{i}nay wŏñ ös^{i}nay zay' 1274.

gonḍun zātukh dopun, 'Lạkh^{i}mī tsĕ-kun phīr^{ü}
'sirī dani ās zanmas-pĕṭh balāvīr 1275.

'dŏyum^{u} tsandrama makari gömüts^{ü} tamis jāy
'sĕṭhāh diyi mār shĕtran chus na parwāy 1276.

'trĕyum^{u} byūṭhus shĕnashcor kumbi biyĕ kīth
'babas-pĕṭh bad sĕṭhāh mạsh^{ĕ}rab karĕs hīth 1277.

'shŏkhur chus mīni tsūrimĕ jāyĕ yüts^{ü} jān
'yiwan khŏsh sārĕniy zan sūrĕ tābān 1278.

'brĕhaspaṭh mīshĕ pūntsimĕ jāyĕ gāṭul^{u}
'sĕṭhāh tas āsi khŏsh āsan wŏzạl^{i} gul 1279.

'shĕyum^{u} chus shĕthra-gātukh vrēshĕ-pĕṭh bōm
'gatshĕs rāzas tsakravartas-sūtin kōm^{ü} 1280.

'navyum^{u} gŏn āsi yüts^{ü} kari darm ta dān
'nawan wötith babas-pĕṭh gāli ada pān' 1281.

tih būżith man sĕṭhāh Sītāyĕ khŏsh gav
dopus tạm^{i}, 'rāza-gŏbaras nāv kar Lav' 1282.

69. THE CREATION OF KUŚA. THE CHILDHOOD OF THE BOYS. THE MAGIC ARROWS.

wanas Sītā anan kạḍ^{i} kạḍ^{i} wŏpal-hākh
thawan gŏbaras rĕshis-nishĕ ös^{ü} bēbākh 1283.

bihith ryosh^{u} Yīshŏras-sūtin ganḍith man
gatshan khŏsh yĕli thawan bāshĕn tamis kan 1284.

gạnz^{o}r^{u} Sītāyĕ, 'tati āsĕm mĕ tshāḍan
'rĕshis mā wadana-sūty tsantsal gatshĕs man' 1285.

dŏha aki gayĕ tamis hĕth lŏli-manz-bāg
thawan ryosh^{u} ôs^{u} bāshĕn hōshĕ-kin^{i} zāg 1286.

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ba-ādath yĕli na kĕ̄h būzun sadā tȧm^{i}
nazar tröv$^{\ddot{u}}$n korun hāhākār, 'nyuv kȧm^{i}' 1287.

ģumān tas yiy sapon^{u} 'nyuv jānawāran
'yiyĕm Sītā ta āsĕm pān māran' 1288.

dopun, 'tȧm^{i}-sond^{u} wadun^{u} hĕkahö na tsölith'
tuj$^{\ddot{u}}$n akh darbi-kāñāh tȧm^{i} sambölith 1289.

kür$^{\ddot{u}}$n öhī wanani log^{u}, 'hē Sadāshiv
'wŏthin bālukh tyuthuy yuth^{u} ôs^{u} yitiy Lav' 1290.

kür$^{\ddot{u}}$n līlā shĕran sŏ̄pon^{u} Dayĕs-kun
prazalawun^{u} darbi-bālukh zinda sŏ̄pon^{u} 1291.

thowun tȧm^{i} wāra-pöṭhin tsūri sövith
dopan, tāñ āyĕ Sītā pān növith 1292.

achĕn lüj^{u} phash karani, 'hȧl^{i} chim achir-wāl
'akis achĕ paida kati-kin^{i} ģōm dŏyum^{u} lāl' 1293.

ṛēshis ös$^{\ddot{u}}$ nā manas pananis gamüts$^{\ddot{u}}$ shĕ̄kh
nazar tröv$^{\ddot{u}}$n wuchun tath wājĕ tȧt^{i} krĕ̄kh 1294.

asan won^{u}nas, 'ts^{a}h wuch yim Dayĕ-sȧnd^{i} kār
'yiman dŏn mā taphāwath kĕ̄h-ti zan hār 1295.

'sapan khŏsh chuy panun^{u} wŏñ Kush karus nāv
'Dayĕ-ģath wuchta r$^{\ddot{u}}$ts$^{\ddot{u}}$ r$^{\ddot{u}}$ts$^{\ddot{u}}$ kath tsĕtas thāv' 1296.

taway tami roch^{u} achĕn-manz yitha andar lāl
prazalawȧn^{i} baḍani lȧg^{i} yĕli ģōkh yüts$^{\ddot{u}}$ kāl 1297.

karēn hörinjĕ-gāsȧk^{i} darbi-hȧnd^{i} kān
ditin pȧr^{i} pȧr^{i} timan, wuch^{i}tav, sĕṭhāh jān 1298.

koḍun rĕsh^{i} wākh, 'yĕs-pĕṭh bĕhi tuhond^{u} tīr
'tamis mrath wāti yŏdwai āsi boḍ^{u} vīr' 1299.

tyuthuy būzith yih kāran drāy lārān
yiwan yus brŏ̄ṭha tas bēwāyĕ mārān 1300.

s^{a}has lāran tr^{a}han kruhan karan lār
shikāras khyol^{u} karān aḍijĕn karan wār 1301.

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timan ḍīshith karani lüj^{ü} möj^{ü} ānand
wuchin köbil ta zōrāwār pharzand 1302.

timan wuch^{i} wuch^{i} sa Sītā shād sõpüñ^{ü}
dubāray Lõkh zan ābād sõpüñ^{ü} 1303.

70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN AŚVAMĒDHA SACRIFICE.

dapan, yĕli Rāma-tsandras-nish judā gay
sa Sītā nā-wŏmīdī hĕth roṭun Day 1304.

kårin tåm^{i} Rāma-tsandran cākh jāman
tsåṭin gul^{i} zan gĕrēbã-nishĕ ba-dāman 1305.

wanani log^{u}, 'kyāh-sanā Sītāyĕ kyāh gav
'zinday āsyā sanā kina khĕyĕ sa shālav 1306.

'wanith kas zāna, kår^{i} mĕ pāna yithiy kār
'bŏḍus ath sēndi wŏñ kati-kin^{i} labas tār' 1307.

khabar sõpüñ^{ü} Wasishṭhas āv suh tshārān
chŏkas-kit^{i} tas dawāh hĕth ôs^{u} lārān 1308.

harani log^{u} Rāma-juv tāñ dāna åsh^{i}-rūd
wasith pĕv zan suh Dashĕrath rāza tĕl^{i} mūd^{u} 1309.

Wasishṭhan tas dopun, 'wŏñ kyāh chuh cāra
'tshuñ^{ü}th trövith kati labahan dubāra 1310.

'gatshun^{u} sārĕn^{i} yithay-pöṭhin awāray 1311.

'dukāndārāh lukan bardāsht khārān
'kar^{a}z dith lūr^{ü} gŏbaran hĕth chuh lārān 1312.

'tithay maṭs^{a}ran ta maṭs^{a}rövith diwan wōj
'dapan sõriy, "yihuy zan bab ta biyĕ mōj^{ü}" 1313.

'patav shĕtaranj shāh-rukh yith chuh hāwān
'akābīran wazīran māranāwān 1314.

'kårin söriy yithay-pöṭhin awāray
'ts^{a}h yĕli kor^{u}nakh biyĕn-hond^{u} kyāh chuh cāray 1315.

'patay shĕtaranj pata-shĕtaranj chuh hāwān
'durukha-māth karith chuh böz^{i} khārān 1316.

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'samay chuy bözigar bram dith ba-bāzār
'balāvīran diwan mŏli hĕth bàli āzār 1317.

'khabar chyā mĕṭhar kus na ta shĕṭhar pozu ôsu
'tsĕ kyāh wonunay ta pānas kyāh gazab gōs 1318.

'khabar chyā kas shikas kacĕ āv yĕdbār
'apozu wonunay buthis pananis tshunun nār 1319.

'wŏndas chuy dŏkh wanay ath kyāh rawā chuy
'karun ashŏmēd jag ath yiy dawā chuy 1320.

'tsaliy tĕli shāph sôruy rōz cālākh
'gatshakh tyuthu akalankh zan mājĕ nowu zākh' 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHNA. THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM.

wonukh yĕli tàmi onukh guru phēranôwukh
hĕtsükh lashkar ti sũṭin yāñ suh trôwukh 1322.

Barath-rāzan hĕtsün lashkar sĕṭhāh sũty
lachan-hàndi lach sawār pyāda gay kũti 1323.

gumān tas gav, 'mĕ-sũty jangas anē tāb
'manush kus tas wuchith sõpani kŏhas āb' 1324.

Barath-rāzas-sũtin biyĕ gav Shĕturgun
tshanḍith samsār sôruy āy han-han 1325.

wuchiv tas yĕli guris āyēs patimi dŏh
biyābānan tshanḍith lāryōv suh bar-kŏh 1326.

totuy nā yĕth kŏhas-pĕṭh pāna Kush ôsu
ṭakan tāñ pāna ḍyūṭhun guru suh khŏsh gōs 1327.

bihith tati Kush kunuy zan gōmotuy wan
biyĕn rĕshi-bālakan-sũty tshāla māran 1328

timau yāñ ḍīthü lashkar tsàli khaṭith rūdi
baṭhĕn bēran kanḍĕn-tal rūdi zan mūdi 1329.

saponu khŏsh pāna Kush ḍyūṭhun gurāh jān
ṭakan wôtu pāna lāran gav khŏshī-sān 1330.

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Kushĕn ḍyūṭhun kushūnāh shōr būzun
grazani log^{u} tāñ hôwun bālakan-kun 1331.

Kushĕn gur^{u} ḍyūṭh^{u} tas gur^{i} ös^{i} yüts^{ü} ṭhöṭh^{i}
guris lāryōv pādar-s^{a}ha-sȧnd^{i} pöṭh^{i} 1332.

roṭun thaph dith naban hyot^{u} carka phērun^{u}
sipāhau ḍyūṭh^{u} hyot^{u}nakh prān nērun^{u} 1333.

'wuchiv, āshtsar yih pā̃-phĕr^{i} roṭ^{u} yih dȧr^{i}yāv
'trĕbuwan zal samith kami shāṭha lüj^{ü} nāv' 1334.

rüṭ^{ü}n lākam guris thāh dith korun band
wanani lȧg^{i} tim Kushĕs, 'gotsh^{u} āparun^{u} kand 1335.

'gurāh tyuth^{u} yuth^{u} na wāwas zāh diwan tan
'wuchiv, kĕtha-pöṭh^{i} roṭ^{u} tȧm^{i} shīr-khāran' 1336.

tih yāñ wuch^{u} söyisau shĕrmanda sō̃pȧn^{i}
asani lȧg^{i} tas wuchith tim kōh zan h^{a}n^{i} 1337.

'wuchiv, kyāh wāv-hyuh^{u} lāran guris āv
'sĕṭhāh shābāsh bŏy^{i}nas mājĕ yĕs zāv' 1338.

raṭith yĕli tas guris ôs^{u} charka phērān
tih ḍīshith ôs^{u} sipāhan prān nērān 1339.

wuchukh jab^{a}rūth ḍīshith pyōkh talwās
tasond^{u} darshun wuchith lasanüc^{ü} tshĕñ^{ü}kh āsh 1340.

'sirī tsandrama chyā kina now^{u} chuh autār
'balāvīras babas bŏy^{i}nas namaskār' 1341.

asan dop^{u}has, 'ma sa kar kē̃h guris-sū̃ty'
dopukh tȧm^{i}, 'path tsaliv na-ta wŏñ mariv kū̃t^{i} 1342.

'pozuy won^{u}mawa chiway kē̃h zōr hāwȧn^{i}
'kariv zōrāwarī chĕwa rāwarāwüñ^{ü}' 1343.

tih wŏbarôwun wanith mutsorun suh tarkash
pakan gav khŏsh sipāhan zan korun khash 1344.

sĕṭhāh yĕli mör^{i} tȧm^{i} path phīr^{u} lashkar
Baruth lāryōv Kushĕs-sū̃tin barābar 1345.

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tasond^{u} darshun wuchith Baratas manas gav
wanani log^{u}, 'rath^{a}n chwā kina rambawun^{u} rav 1346.

'kamis-nishĕ zāv kas-nishĕ kara bŏh môlum
'yuthuy ôs^{u} Rāma-juv yĕli ôs^{u} môsum' 1347.

tamis ḍīshith manas pananis sĕṭhāh gōs
wanani log^{u}, 'kyāh-sanā gŏburāh yuthuy ôs^{u} 1348.

'tih mā ös^{ü}s khabar kĕ̃h chum yih pharzand
'amiy ȧm^{i} dāwa-bāpath gur^{u} korun band' 1349.

tamannā gōs mŏkha wuchanuk^{u} gulālan
ragan dag rĕy lüj^{ü}s prath mō-yĕ-wālan 1350.

tih mā gạnz^{o}run, 'du-dasta tim dilāwār
'sĕdasta-bāza mā gatshi rang nādār' 1351.

pakan lŏṭ^{u} lŏṭ^{u} Baruth yĕli tas-nishin gav
dyutus Kush^{i} tīr ratha-pĕṭha bŏn wasith pĕv 1352.

khabar chĕy nā tsĕ Barathüñ^{ü} kyāh balāvīr
sambölith dam Kushĕs lôyun ḍĕkas tīr 1353.

onun tas zāph yĕli buth^{i}-kin^{i} wasith pĕv
rathas khörith Baruth hĕth tām tamis gav 1354.

kanḍĕn-tal ös^{i} khaṭith bālakh wuchan hāl
gatshith Sītāyĕ dop^{u}has khŏṭ^{u} gowuy lāl 1355.

tih būzith gav tamis Sītāyĕ bĕdād
kȧrin phȧr^{i}yād lüj^{ü} gŏbaras sa dini nād 1356.

wadani lüj^{ü} tāñ tatiy paidā sapon^{u} Lav
Kushun^{u} būzith kushūnas-manz ṭ^{a}kan gav 1357.

dapan, tāmath Kushĕn tati dam sambôlun
Barath-rāzan tamis yisband zôlun 1358.

tih mā zônun, 'yih tas Sītāyĕ chuh zāmot^{u}
'chuh mā asĕ sārĕniy mārani āmot^{u}' 1359.

Lawan krakh löy^{ü}nas, 'ȧt^{i} rōz vīra
'basm gatshi parbatas ami cyāni tīra 1360.

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'amis-sūtin tsĕ kami-putshy wör ôsuy
'kunuy gotsh^{u} mā gatshun kawa nō tsüj^{ü}y duy' 1361.

Barath-rāzas wonun, 'kȧm^{i} rāvür^{ü}y wath
'achiv wuch wuñ kĕtha-pöṭhin bŏh mārath 1362.

'shuris-sūty pöpiyō gotshuyō karun^{u} nyāy
'sohuth kĕthā tīr dyun^{u} phīr^{ü}y na kĕ̄h māy 1363.

'wowuth yuth^{u} tyuth^{u} mĕ-nishĕ lōnakh amyuk^{u} phal
'mĕ won^{u}may bōz poz^{u} yā rōz yā tsal' 1364.

Barath-rāzan nazar yĕli dits^{ü} tamis-kun
wuchani log^{u} sāta-sāta tas Kushĕs kun 1365.

wanani log^{u}, 'kyāh-sanā kus thāvihĕm kan
'akis sūrüts^{ü} z^{a}h sūrüts^{ü} chus bŏh ḍēshan' 1366.

achĕn phash log^{u} karani, 'müñ^{ü} mā gayĕm rēsh
'akis ḍēshan z^{a}h chus kyāh hôw^{u}nam brēsh' 1367.

suh gav tath phikiri Lav gav lôy^{u}nas tīr
tshunun trövith paṭh^{a}r-pĕṭh tyuth^{u} balāvīr 1368.

suh Kush wŏṭh dith tsalith böyis-nishin āv
bür^{ü}n shödī sĕṭhāh zan mājĕ now^{u} zāv 1369.

Lawan dop^{u}nas, 'gatshav gara-kun khŏshiyĕ-sān
'wadan tati möj^{ü} mārān āsi mā pān' 1370.

Kushĕs gur^{u} khŏsh gamot^{u} log^{u} mĕts^{ü} ladanē
paṭh^{a}r-pĕṭh pān trövith log^{u} wadanē 1371.

'khabar kar kĕ̄h tsĕ chĕy kyāh chukh gurāh jān
'sŏnuk^{u} sāzāh karith zan sūrĕ tābān 1372.

'mĕ lob^{u}mot^{u} ôs^{u} yĕm^{i} nyūnam suh māran
'raṭakh gardan tsaṭakh pyādan sawāran' 1373.

Baruth yāmath wŏdañĕ wọ̆th^{u} hāl ḍyūṭhun
wanani log^{u} jahala-sūtin tas Kushĕs-kun, 1374.

'gatshiv pāṇas hatō nĕcivyō yih mō wan
'kaḍōwa[1] tīr dith wuñ mūla gardan' 1375.

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[1] V.l. adds *hō* after *kaḍōwa*.

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Lawan yāñ būz^{u} dyut^{u}nas tīr dörith
tshunun tami tīra-sūtin Baruth mörith 1376.

khüts^{ü}s tsakh jahala-sūtin log^{u} karani ḍās
kathạ̄h chyā kūt^{i} mörin sāsa-bȧd^{i} sās 1377.

Kushĕn dith tīr tȧm^{i} môrun Shĕturgun
tyuthuy rath pĕv mĕtsyuw^{u} maidān sapon^{u} sŏn 1378.

tihandiy bīma-sūtin söriy sipāh mūd^{i}
tsalith gay zinda yŏdwai kĕh pata rūd^{i} 1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAṆA TO ENQUIRE. LAKṢMAṆA'S ARMY IS DEFEATED, AND LAKṢMAṆA IS KILLED.

wadan gay Rāma-tsandras-nish wȧnikh zār
'dŏyau rĕsh^{i}-bālakau kyāh kȧr^{i} yithiy khār 1380.

Barath-rāza Shĕturgun māra sōpȧn^{i}
marith gayĕ sör^{ü} lashkar khār sōpüñ^{ü}' 1381.

asani log^{u} Rāma-juv yāmath tih būzun
karani log^{u} sara Lȧkh^{i}man jald sūzun 1382.

asan dop^{u} Rāma-tsandran, 'yim dapan kyāh'
dopun Lȧkh^{i}man-juwas, 'gav kyāh timan prāh 1383.

'ts^{a}h wŏth thod^{u} gatsh ṭ^{a}kan kar pāna môlum'
wadan dop^{u} Lȧkh^{i}manan, 'tim z^{a}y môsum' 1384.

wodun wārāh pathar pĕv zāph on^{u}nas
tithay Lȧkh^{i}man-juwan phīrith yih won^{u}nas 1385

'mĕ chum won^{u}mot^{u} tĕli yĕli Sītā kür^{ü}th khār
'saphar tsölith shikạma-nish trāvi yuth^{u} nār 1386.

'wŏthan tim sāric^{ü}y rum-rāṭh gālan
'karan yĕli jōsh sath ākāsh zālan 1387.

'ts^{a}h bē-parwāh dayāwān chuy barābar
'yihay chĕy kath mĕ-sūty wŏth cāra kĕh kar' 1388.

tih wŏbarôwun wanith lashkari-sūtin gav
wanas-manz-bāg ḍyūṭhun Kush ta biyĕ Lav 1389.

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wuchin tim Rāma-tsandrán^{i} achĕ-hánd^{i} lāl
tsētas tāmath pĕyōs Sītāyĕ-hond^{u} hāl 1390.

wanani log^{u}, 'kyāh-sanā tami mā wonukh myôn^{u}
'tshuñ^{ü}m yĕli gari kaḍith dara zūni log^{u} grôn^{u}' 1391.

timan wuch^{i} wuch^{i} anan chus lōl yüts^{ü} jōsh
pĕwan Sītā tsētas rōzan na kĕh hōsh 1392.

gaman on^{u} zōr tas log^{u} dini wuṭhan phēsh
sĕṭhāh dod^{u}mot^{u} jigar log^{u} manganē trēsh 1393.

wanani ākāsh log^{u} tas Lákh^{i}manas yiy'
'ma wad prāran tsĕ trēsh hĕth bāpath^{a}r chiy 1394.

'mashĕkh kar möj^{ü} cyöv^{ü}müts^{ü} chĕy yiman trēsh
'tsĕ wuñ māwaza tamyuk^{u} kor^{u}mot^{u} yiyiy pēsh' 1395.

Lawan yĕli dits^{ü} nazar ḍyūṭhun yiwan phōj
asan böyis dopun, 'wuch.shā yiman mōj 1396.

'Kushō khŏsh rōz biyĕ kam-tāñ chih lārān
'panani atha-sūty panun^{u} mrath yim chih tshārān' 1397.

tulun tāñ tīr dits^{ü} tám^{i} Lákh^{i}manan tan
dopun, 'mārĕm tsalĕm pāpau-nishin maṇ' 1398.

wuchan Kush^{i} zōra lôyun tīr tas pĕv
dapun^{u} chwā kĕh tithis vīras yih kyāh gav 1399.

hazīmath khĕv sipāhau gay zi az-kār
wadan gay Rāma-tsandras-nish wánikh zār 1400.

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUŚA AND ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pĕv
wanani log^{u}, 'Lákh^{i}manas vīras yih kyāh gav' 1401.

wadan wọth^{u} drāy tas-sūty tim pahalwān
Angud Sugrīv Zāmōwan Hanūmān 1402.

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karani log^{u} ‘ trāhi trāhē ’ osh^{u} haran drāv
pakan lashkar timan sũty zan sa dår^{i}yāv 1403

tĕliki khŏta balāvīr sũty tamis ās
korun yĕli nā gatshith Lankāyĕ tåm^{i} ḍās 1404.

Angud tāmath wanani log^{u} yim phasāna
‘ kaḍakh wuñ yim z^{a}h bālakh tāna-tāna ’ 1405.

jahal on^{u}nas sĕṭhāh lāran yŏdas ās
Kushĕn dyut^{u} tīr tas låṭ^{i}-kin^{i} phaṭith drās 1406.

wuchani Sugrīv log^{u} ḍyūṭhun Angud mūd^{u}
kulāh akh mōra hĕth zāgani timan rūd^{u} 1407.

Lawan wuch^{u}, ‘ kus-sanā wā̃dur chuh zāgan ’
ditsonas tīr kulis-sũty tas suwun tan 1408.

yih wuch^{u} Zānōwanan ākāsh dits^{ü}n tshāl
‘ karakh tal dŏshĕway, ’ wuch^{i}tav tasond^{u} hāl 1409.

gayēs lāran tamis tål^{i}-kin^{i} ditikh tīr
timan-pĕṭh pĕv na hyor^{u}-kun tas gayĕs zīr^{ü} 1410.

tulukh tīrau-sũtin ākāsh suh yüts^{ü} kāl
pathar pĕv tĕl^{i} badanas gōs g^{a}rbāl 1411.

tithay-tām wôt^{u} Halmot^{u} rang ḍyūṭhun
tih ḍīshith trām ösith sang sõpon^{u} 1412.

korun tadbīr, ‘ wŏñ ath kyāh chuh cāra
‘ yimau rĕsh^{i}-bālakau kår^{i} ås^{i} awāra ’ 1413.

salāh kor^{u} tåm^{i}, ‘ dimakh parbuth bŏh dörith
‘ tshunakh tåth^{i} parbatas tal yim z^{a}h mörith ’ 1414.

athas-pĕṭh tsūri tul^{u} tåm^{i} sakth bālāh
karōra-båd^{i} khör^{ü} zan akh mō-yĕ-wālāh 1415.

dapan, brŏ̃ṭhạy timau zônukh, ‘ yih kot^{u} gav ’
tithay lŏ̃t^{u} lŏ̃t^{u} gamot^{u} ôsus patay Lav 1416.

tulun tāñ thod^{u} suh parbuth, ‘ yim karakh tal ’
wuchiv tåm^{i} mōsaman kyāh-tām korus tshal 1417.

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jahala-sũty tīr lôyun tas gulĕn dŏn
Sumīras-tal, dapan, trāmas sapon^{u} sŏn 1418.

tih haṣ^{a}rath Rāma-tsandran ḍyūṭh^{u} pānay
sapon^{u} krūdī horun osh^{u} dāna-dānay 1419.

kamān shīr^{ü}n sapon^{u} yistāda bar-jang
wuchun samsār sôruy diwayĕ-hond^{u} rang 1420.

kamān tuj^{ü} tȧm^{i} dopun, ‘ wŏñ Kush bŏh māran ’
wanani log^{u}, ‘ kyāh-sanā kyāh 'ath chuh kāran ’ 1421.

wanani log^{u}, ‘ dādi-sũty tsaṭahön panun^{u} pān
‘ amā dödis dawāh tshāḍun^{u} na āsān ’ 1422.

wuchun bālakh panȧn^{i} āwāra ḍīṭhin
achĕn-manz mañĕ-phȧl^{i} zan wāra ḍīṭhin 1423.

timan gömȧt^{i} panȧn^{i} zan māra söriy
kanḍĕn-pĕṭh ös^{i} phēran nanawöriy 1424.

marith gōmot^{u} timan sôruy kabīlay
Dayĕs rostuy timan mā kãh wasīlay 1425.

gamȧt^{i} tim möl^{i}-sanzi shĕphgüts^{ü}-nishin dūr
karan tshĕpa-tshĕph wanas-manz ös^{i} zan tsũr 1426.

wanas manz-bāg mādar-zāda phērān
tih ḍīshith tas babas zan prān nērān 1427.

gatshan krūdī yŏdüc^{ü} raz ôs^{u} wāṭān
prayĕmas-kun wuchith wölinjĕ prāṭān 1428.

ditin tim zarb lōlȧk^{i} pön^{i}-pānas
karun chus pāna tshārani log^{u} bahānas 1429.

dopun, ‘ santān chim ḍĕkas dimakh myūṭh^{u} ’
tih mā zônun, ‘ pakun^{u} manzil mĕ chum krūṭh^{u} ’ 1430.

phŏlani log^{u}, ‘ wŏñ mĕ yim santān pālan ’
tih mā zônun, ‘ mĕ yim dastār wālan ’ 1431.

gŏbaras kȧnḍ^{i} yod^{u} khōran atsan chiy
kanḍĕn-pĕṭh pān sāwan bab tasond^{u} chuy 1432.

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gŏbur yŏdwai wadan yĕs osh^{u} chuh trāwān
tasandi bāpath kalas chiy kañĕ chāwān 1433.

dapyōnakh, 'tŏh^{i} ma pak^{i}tav nanawŏriy'
tih mā gạnz^{o}run, 'yimau myŏn^{i} mŏr^{i} sŏriy 1434.

'pazyā pyādan sawāran-sũty khēlun^{u}
yih gav zan būtarŏts^{ü} ākāsh mēlun^{u} 1435.

'pạth^{a}r-pĕṭh nanawŏrī pạd^{i} ma thạv^{i}tav
'yŏduk^{u} sāmāna chum yiy^{i}tav ta niy^{i}tav 1436.

'rathas myŏnis khasith lạḍ^{i}tav mĕ-sũtin
'hyoch^{u}wa kyāh dushmanuth kạr^{i}tav mĕ-sũtin' 1437.

Lawan dop^{u}nas, 'ts^{a}h chukh yim bāzĕ hāwān
'tsĕ gạnz^{a}rith shur^{i} taway chukh tambalāwān 1438.

'shĕṭra-sanzĕ nadiyĕ-pĕṭh kar trēsh gatshi cĕñ^{ü}
'pazyā shĕṭras yih lādan shĕṭra-sünz^{ü} hĕñ^{ü} 1439.

'shĕṭh^{a}r nay chukh tsĕ-sũty kyāh ôs^{u} hyon^{u} dyun^{u}
'gotshwā yuth^{u} phōj hĕth mārani asĕ yun^{u} 1440.

'tsĕ kyāh ôsuy asĕ-sũty bŏg^{a}rāwun^{u}
'kaman gotsh^{u} rāza āyŏd thĕkanāwun^{u} 1441

'mĕ driy tasünz^{ü}y chĕh yĕs mŏlis-nishin zās
'karay shĕhras ta lashkari sŏr^{i}sạy ḍās 1442.

'bŏh chus pyōmot^{u} ts^{a}h kar yistāda thāwath
'mĕ cyŏñ^{ü}y driy ts^{a}h kar wŏñ wāra thāwath' 1443.

ditsānas lāph, 'agar dēvī mĕ chĕm mōj^{ü}
'akiy myāni ạgna-bāna sôruy daziy phōj 1444.

'wanay wŏñ lāph dith yutsh^{u}may panạn^{i} mŏl^{i}
'saraph māzas-andar wuñ yēranay ŏl^{i} 1445.

'sŏpŏtran-sũty hō rāzō gayĕy kōm^{ü}
'papana āmot^{u} chukhō kina kŏda chĕy ōm^{ü} 1446.

'gạnz^{a}r mō Lŏki-hạnd^{i} rākhĕs chih mārạn^{i}
'tsĕ mārani āy zanmas ạs^{i} z^{a}h bārạn^{i} 1447.

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‘ mĕ driy tasünz$^{\ddot{u}}$y chĕh yĕs tani būrza chum nöl^{i}
‘ karath wuñ shānth yit^{i} yutshumay panȧn^{i} möl^{i} 1448.

‘ wonuth wuñ, “ ratha,” ratha ananüc$^{\ddot{u}}$ mĕ shĕkth chĕm
‘ bŏh sūrĕs manga wuñ yut^{u} wātanāvĕm ’ 1449.

wanith sūrĕs dopun, ‘ sāmāna sōzum
‘ mĕ chum yiti yŏd karun^{u} ts^{a}h ma dūri rōzum ’ 1450.

yŏduk^{u} sāmāna sūrĕn lod^{u} suh sôruy
añĕgoṭ^{u} gav zi gŏbarau bôl^{u} dôruy 1451.

kamān shīrith sapon^{u} yistāda bar-jang
wuchiv samsār sôruy diwayĕ-hond^{u} rang 1452.

khüts$^{\ddot{u}}$s tsakh jahala-sūty löyin timan kān
timan āyēs na zakhmī gōs panun^{u} pān 1453.

silāh sôruy timan-pĕṭh sōranôwun
sapon^{u} kamzōr sôruy zōr hôwun 1454.

samith āyēs ta dit^{i}has zōra tith^{i} kān
paran pĕv bar-zamīn ‘ Nārān Nārān ’ 1455.

dapan chiy, phol^{u} phalis-nishĕ yĕli nĕbar drāv
sapon^{u} khölī suh phol^{u} tȧth^{i} pyāla pĕv nāv 1456.

dilāwār gay ta tim bārȧn^{i} asān ös^{i}
kalas-pĕṭh jēga zan hol^{u} hĕth tsasān ös^{i} 1457.

chunā bab gŏbara-sandi-putshy pān gālān
gŏbur nēran babas dastār chuh wālān 1458.

patav-lākan anan yĕli zōñ$^{\ddot{u}}$-hond^{u} jōsh
busar shīnas gatshan rōzan na kēh hōsh 1459.

ganīmath zān wuñ-kĕn zān thav zān
pagāh āsakh na mölis-nish pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SĪTĀ. SHE RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET OF THEIR PARENTAGE.

sapȧn^{i} khŏsh tim wüch$^{\ddot{u}}$kh ākāshĕ wönī
‘ tamis Sītāyĕ tsüj$^{\ddot{u}}$ wŏnda-nish garönī ’ 1461.

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tih būzith hol^{u} gaṇḍith wŏth^{i} tim z^{a}h bārȧn^{i}
hĕtikh aiṭhan zanĕn-hȧnd^{i} tāj sārȧn^{i} 1462.

ȧnikh sọmb^{a}rith timan sārĕn^{i} korukh bār
asan gay mājĕ-nish ōs^{ü}kh gamüts^{ü} khar 1463.

wanani lȧg^{i} mājĕ, ‘ȧs^{i} hai nȧv^{i} tsĕ wŏñ zāy
‘amā raṭh jān cīzāh ȧs^{i} tsĕ hĕth āy’ 1464.

dopukh tami māji, ‘lȧg^{i}nawa Ruma-rĕshun^{u} āy
‘aniv kyāh chuwa mĕ höviv tshŏpa kariv māy’ 1465.

ȧnikh tim bŏkh^{a}ca tas-nish mutsarövikh
kaḍith tim tāj byon^{u} byon^{u} mājĕ hövikh 1466.

wuchith Sītāyĕ yĕli tim parzanövin
sapüz^{ü} dēwāna sath sāmāna trövin 1467.

tulin byon^{u} byon^{u} sa lüj^{ü} hāwani gŏbaran
mandüch^{ü}müts^{ü} sīr bāwani lüj^{ü} gŏbaran 1468.

‘yih môr^{u}wan suy bŏh yĕm^{i} mör^{ü}s gunas zan
‘buch^{ü}s yĕm^{i} bāla-pānay kāla-sarpan 1469.

‘yih môr^{u}wan suy mĕ-sũty yus yut^{u} chuh āmot^{u}
‘yih môr^{u}wan suy amis-sũty yus chuh zāmot^{u} 1470.

‘yih môr^{u}wan suy lŏkȧṭ^{i} yĕm^{i} kȧr^{i} awāray
‘yih môr^{u}wan suy sa Lankā zöj^{ü} nāray 1471.

‘yih môr^{u}wan suy dubāra Lõkh yĕm^{i} nösh^{i}
‘yih môr^{u}wan suy pakan yus ôs^{u} āküsh^{i} 1472.

‘yih môr^{u}wan suy suh Wölī māranôwun
‘kȧr^{i}wa kyāh kār zanmas kar gotsh^{u}wa yun^{u} 1473.

‘pakiv hövyūm tŏhĕ kati kyāh kür^{ü}wa kōm^{ü}
‘bŏh zālan pān tas-sũtin düz^{ü}s ōm^{ü} 1474.

‘tithay wŏth^{i} yitha yĕchas chiy dyār rāwan
‘azöñ^{ü} aulād mölis mājĕ hāwan 1475.

‘azöñ^{ü}y sārĕniy bab māranāwān
‘patav-lākan azöñ^{ü}y mandachāwān 1476.

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75. THE BOYS LEAD SĪTĀ TO RĀMA'S CORPSE. HER LAMENT.

pakan gay tim z^{a}h bārȧn^{i} mājĕ-sũty drāy
wanani lȧg^{i} Yīshŏras-kun, 'wuñ ts^{a}h kar pāy' 1477.

karan līlā shĕran sõpȧn^{i} Dayĕs-kun
'Narāyĕn, wātanāv wŏñ asĕ payĕs-kun 1478.

'Narāyĕn, bē-khabar ȧs^{i} chiy wanan zār
'Narāyĕn, hāv darshun kās andakār' 1479.

niyĕkh tot^{u} möj^{ü} won^{u}has, 'wuch yih hạs^{a}rath'
wuchith Sītāyĕ nētrau-kin^{i} horun rath 1480.

kȧrin yĕli nālamȧt^{i} tas lüj^{ü} wanani zār
'mĕ kyāh kor^{u}may bŏh kür^{u}thas wŏñ sĕṭhāh khār' 1481.

sa Sītā Rāma-tsandras ös^{ü} tshārān
achiv-kin^{i} osh^{u} harith rath ös^{ü} hārān 1482.

(Metre, *Accentual.*)

ashĕ-kani jōyĕ jōyĕ rath chĕs bŏh hāran
Sītā Rāma-tsandra prāran chĕy 1483.

lashĕ-nār gonḍ^{u}tham ta osh^{u} chĕs hāran
pashĕ kōna hani hani māra mār gay
khāra gav cyāñĕ vēri tsandran tāran
Sītā Rāma-tsandra prāran chĕy 1484.

ts^{a}y chukh āra-rost^{u} wölinjĕ sāran
tsĕy chĕy myāni prān gālanüc^{ü} pray
ts^{a}y zinda karan ta ts^{a}y biyĕ māran
Sītā Rāma-tsandra prāran chĕy 1485.

wata cyāñĕ wuchan pata pata lāran
lasanuk^{u} ta maranuk^{ü} trövith bay
tsandras ta tāran mur^{i} chĕs bŏh dāran
Sītā Rāma-tsandra prāran chĕy 1486.

tan nāra düz^{ü}m mana-kin^{i} gāran
wana kas sana gōm pritshan cyôn^{u} pay
daza-nā lōla-nāra razi pān khāran
Sīta Rāma-tsandra prāran chĕy 1487

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prör^{i} prör^{i} göj^{u}thas ta wuñĕ chĕs prāran
tas kyāh chuh parwāy yĕs chukh ʦ^{a}y
khanjĕ gayĕ jigaras lanjĕ lanjĕ ʦhāran
Sītā Rāma-ʦandra prāran chĕy 1488.

prakāshĕ tati shrāki hoṭ^{u} chĕs bŏh dāran
krūṭh^{u} gaʦhi tulun^{u} bôr^{u} myūṭh^{u} āsi may
zyūṭh^{u} chuy samsār sŏr^{i} sŏr^{i} hāran
Sītā Rāma-ʦandra prāran chĕy 1489.

(Metre, *Accentual.*)

mör^{u}thas, Madanō, wuñĕ chuy ādan
pādan wandayō zuv ta jān 1490.

kan dār mana-kin^{i} yiman phár^{i}yādan
bulbul ta biyĕ gul chiy nālān
yiy yĕli won^{u}nakh wakhun^{u} wŏstādan
pādan wandayō zuv ta jān 1491.

priʦhōm sārĕniy sĕdan ta sādan
kyāh-sanā ʦalĕm-nā wŏnduk^{u} armān
kĕ̄h-ti nō cāra log^{u} lāninĕn wādan
pādan wandayō zuv ta jān 1492.

wŏthū priʦh pananĕn dŏn rāja-zādan
yim drāy cyāni-khŏta bȧḍ^{i} balawān
kyāh-sanā wanan lūkh awalādan
pādan wandayō zuv ta jān 1493.

yẹ̆mb^{a}r-zal wandayō pampōshĕ-pādan
yiʦhawạy kathau ʦali mĕ-ti armān
sarv-i-kada, lagayō shākha-shĕmshādan
pādan wandayō zuv ta jān 1494.

watharay sabzī pĕṭh nāgarādan
sŏna-tani saniy thod^{u} tul pān
ʦ^{a}ñĕ gayĕm jigaras ta wuñĕ chuy ādan
pādan wandayō zuv ta jān 1495.

kan dār mana-kin^{i} yiman phár^{i}yādan
manushĕ-bāwa prath kaĭsi yuth^{u} guzarān
zāla wol^{u} jānawar samayĕ-sayādan
pādan wandayō zuv ta jān 1496.

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prakāshĕ cāra kyāh lön^{i}-phasādan
timau zôl^{u} ajñān yĕmau gôl^{u} pān
kā̃h-ti nō wanith hĕki yiman samwādan
pādan wandayō zuv ta jān 1497.

76. SĪTĀ'S WOE. HORROR OF LAVA AND KUŚA AT HAVING SLAIN THEIR FATHER. REMARKS ON FILIAL DUTY.

(Metre, *Hazaj*, ⏑ - - -, ⏑ - - -, ⏑ - -.)

wuchun yĕli Rāma-juv dŏh sō̃ponus rāth
sa yitsh^{ü} gayĕ titsh^{ü} ma ösin kā̃h manŏsh-zāth 1498.

lobun yĕli dūrĕruk^{u} yüts^{ü} hōl tas ôs^{u}
duyī trövith tshuñ^{ü}n yĕkh-sān tatiy gōs 1499.

lobun titha yitha rôw^{u}mot^{u} chiy laban Day
zarith biyĕ zindagī mŏrdan diwan may 1500

nadiyĕ-sū̃ty mīj^{ü} yāmath tshĕna gamüts^{ü} jŏy
grazana-nishĕ shānth sō̃püñ^{ü} yĕli rüṭ^{ü}n khŏy 1501.

na-zānana-sū̃ty wuchukh chot^{u} chwā wŏzul^{u} nyūl^{u}
sapüñ^{ü} yĕli zān pöñis pôñ^{u} zan myūl^{u} 1502.

yiwan tot^{u} Lav ta Kush dŏnaway diwan bākh
riwan wārā ta sīnas sō̃panan cākh 1503.

wanan wönī, 'wawakh yuth^{u} tyuth^{u} labakh byôl^{u}
'muṭhis chuy muṭh^{u} khasan shölis khasan shôl^{u}' 1504.

na-tay bōzakh suh sôruy ôs^{u} pānay
thawan kath pöpiyĕn-kit^{i} yim nishānay 1505.

zarā kar hōsh wuch yim Dayĕ-kāran
gŏbur mölis ta gŏbaras môl^{u} māran 1506.

yĕtshakh yŏdwai gŏbur gotsh^{u} dyun^{u} mĕ rāhath
gŏbur chukh gāl zuv pananis babas-path 1507.

karakh yuth^{u} az babas pananis ts^{a}h sū̃ty kār
sarakh tyuth^{u} pāna yod^{u} āsakh ts^{a}h autār 1508.

tshunan tim ȧch^{i} waṭith atha sarpa-ālĕn
laban tim lāl yim bab möj^{ü} pālan 1509.

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wŏlō wŏñ mājĕ mölis-path jigar gāl
sĕdath āsiy ʦĕ khur^{u} kāsiy mahākāl 1510.

ʦ^{a}h yŏdwai wāra chukh almāsa-gardan
ba-dargāh-ē-padar jôrūb sŏpan 1511.

mē won^{u}may, 'yuth^{u} gaʦhiy khŏsh byôl^{u} tyuth^{u} wav
'pagāh lōnakh tamyuk^{u} phal yuth^{u} sapon^{u} lav' 1512.

ʦ^{a}h yŏdwai pöpī bab möj^{u} mānakh
Sadāshiv biyĕ Wumā ada kar ʦ^{a}h zānakh 1513.

Sadāshiv suy diwan yus zindagöniy
Wumā s^{a}y yĕmi khĕmā kår^{i} krūd cyöniy 1514.

baban kyāh kür^{ü} kamī kor^{u}nakh ʦ^{a}h paidāh
ʦĕ mā ös^{ü}y panån^{i}-kin^{i} kĕ̃h wŏmēdāh 1515.

Wumā s^{a}y yĕmi ʦĕ kür^{ü}nay dar-shikam jāy
ʦ^{a}h wuchtō, pöpiyō, rüz^{ü}y na kĕ̃h māy 1516.

galath būzith zalath pöñis-nishin drākh
tyuthuy nīrith nĕthanon^{u} mal-barut^{u} zākh 1517.

saponukh pŏkhta yĕli ḍyūṭhuth panun^{u} hāl
achiv hôruth ʦĕ rath ʦhôruth mahākāl 1518

panun^{u} kartūth ʦ^{a}h ḍīshith gōkh gamnākh
kür^{ü}th thaph gāsa-bargan yĕli ʦhüṭ^{ü}th bākh 1519

tihīdastī wuchith rūduy na kĕ̃h hōsh
tujyōhakh dŏn athan zardyōkh zan pōsh 1520.

Wumā yāmath wuchani lüj^{ü} cyôn^{u} ahwāl
khĕmā kür^{ü}nay dopun lūkan, 'yih chum lāl' 1521.

lŏkoṭ^{u} tami kŏchi-kĕth hĕth lalanôwukh
wuchan gaʦh tami dŏd kyāh dāma cyôwukh 1522.

achĕn-hond^{u} gāsh hyuh^{u} roch^{u}nakh wuchiv māy
kaḍith shik^{a}ma kür^{ü}n wŏlinjĕ-manz jāy 1523

khabar chyā kyāh tamis rūz^{ü}y ʦĕ-nish āsh
prayĕm bor^{u}nay dapan, 'chum sūrĕ-prakāsh' 1524.

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dahan-hünz^{ü} kath chĕh kyāh dŏyĕtr^{a}h tsĕ chövith
yiwan chĕy wuñĕ niwan chĕy mananövith 1525.

khĕmā kür^{ü}nay tsĕ mā tas-kun wuchuth zāth
tsĕ rātas dŏh dŏhas yith rāwür^{ü}th rāth 1526.

ganīmath zān wuñ-kĕn kar ts^{a}h r^{a}t^{i} kār
Wumā-dēvī ta Shiwa-jī chuy kharīdār 1527.

pagāh yĕli tim gatshan nīrith ba-ākāsh
mĕ won^{u}may, 'yuth^{u} na rōziy mēlanüc^{ü} āsh' 1528.

gatshakh sannyās yod^{u} dēwāna lāgakh
baṭhĕn bēran kaṇḍĕn-tal pāna zāgakh 1529.

tithay Rāwun marith labahön ts^{a}h Lankā
na-tay darshun karun rōziy tamannā 1530.

hatu'l-magdūr az yuth^{u} chuy tsĕ tākath
karukh khạdmath ganīmath chuy ganīmath 1531.

kasam chum yod^{u} tshuniy bab möj^{ü} trövith
kasū ada, pöpiyō, buth^{u} hĕkakh ts^{a}h hövith 1532.

walēkin kar tamis yuth^{u} ôs^{u} môlum
dopun, 'sīwā karĕm roch^{u}nakh ts^{a}h môsum' 1533.

wuchani lȧg^{i}, 'trĕn zagan-hond^{u} rạja kot^{u} gav'
wadani log^{u} zöñ^{ü}-bāpath Kush ta biyĕ Lav 1534.

yiwan tot^{u} Kush ta Lav dŏnaway diwan nād
mashān ada Rāma-juv Sītā pĕwan yād 1535.

garā phȧr^{i}yād lāyan pān mārān
garā tim pān panun^{u} chiy razi khārān 1536.

garā dŏnaway samith jāman diwan cākh
garā ḍulagȧn^{i} diwan pānas malan khākh 1537.

garā tsāpan dandau-sūty gul^{i} diwan nād
dapan, 'wuch^{i}tav patav ȧs^{i} nā-khalaph zād' 1538.

wodukh tyuth^{u} wadani yuth^{u} log^{u} pāna ākāsh
sapȧn^{i} tith^{i} yith^{i} wuchith sapanan jigar-trāsh 1539.

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77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SĪTĀ BY A REVULSION OF FEELING REFUSES TO SEE RĀMA.

karan phár^{i}yād Sītā lüj^{ü} wadanē
rĕshis-kun lüj^{ü} ba-zörī nāla dinē 1540.

suh Wölmīkh ryosh^{u} ġamot^{u} ġara ôs^{u} nīrith
dapan, yüts^{ü} köl^{i} tāmathạy āv phīrith 1541.

pakan tot^{u} wôt^{u} ḍyūṭhun yāñ suh ahwāl
chuh dod^{u}mot^{u} mŏkta-phol^{u} ḍīshith maran lāl 1542.

wuchun tati rath pakan dár^{i}yāv dár^{i}yāv
khabar log^{u} tas pritshani, 'kas kyāh banith āv' 1543.

wodun wārā wanani log^{u}, 'hē Sadāshiv
'amis yiti myāñĕ bad-bakhtiyĕ-sūty gav' 1544.

gŏran yĕli māyĕ-sūtin pān ġôlun
kür^{ü}n wuzamala amrĕta-rūd wôlun 1545.

wuchiv rĕsh^{i} kyāh kür^{ü}n tám^{i} tīts^{ü} zöriy
harith amrĕth zi tim gay zinda söriy 1546.

dapan, wuch^{i}tav tatĕy kāh mūd^{u}mot^{u} prôn^{u}
sapon^{u} su-ti zinda yĕli tám^{i} amrĕthāh cyōn 1547.

sapán^{i} yĕli zinda tim söriy dubārah
sapon^{u} Sītāyĕ biyĕ dil sang-i-khārah 1548.

ġatshith tas rĕsh^{i}-sandis hujaras-andar tsāyĕ
korun bar band wuch^{i}tav kyāh ġayĕs rāy 1549.

dopun, 'yot^{u}-tām mēli na nab ta būtarāth
'panun^{u} buth^{u} Rāma-tsandras hāwa kar zāth' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚA. HE THEN GOES BACK TO THE HERMITAGE AND IMPLORES SĪTĀ TO ACCOMPANY HIM, BUT SHE REFUSES.

sa Sītā yĕli tsalith ġayĕ nāla trāwān
niyēn rĕsh^{i} Rāma-tsandras-nish z^{a}h santān 1551.

anith yĕli höv^{i}nas nishĕ thöv^{i}nas tim
padĕn dŏn-tal paran tāñ pöv^{i}nas tim 1552.

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padĕn lȧg^{i} mīṭh^{i} dini söriy timan dŏn
khasūsan Bharuth Lȧkh^{i}man biyĕ Shĕturgun 1553.

asan khēlan gindan phirüv^{ü}kh munödī
nagar-kun gay timan-sũty hĕth ba-shödī 1554.

pẹth^{a}r bābath^{a}r hĕth shĕhras-andar gay
wadani log^{u} rāza tas Sītā ʦĕtas pĕy 1555.

rĕshis log^{u} priʦhani, ‘ tas kyāh gōsa gav myôn^{u} ’
kar^{a}m yiy ôs^{u} karmun^{u} kār kȧm^{i} zôn^{u} 1556.

pakan tas sũty gav vĕgalyōv suh zan kand
wuchyōkh Sītāyĕ thow^{u}mot^{u} bar karith band 1557.

andar Sītā nĕbȧr^{i}-kīn^{i} Rāma-autār
baras-pẹ̄th byūṭh^{u} ta wȧn^{i}nas villa tay zār 1558.

dopus tȧm^{i} Rāma-ʦandran, ‘ wŏth nĕbar nēr
‘ wŏnduk^{u} dŏkh wŏñ ʦaliy shĕhras-andar phēr ’ 1559.

dapan, Sītāyĕ won^{u}nas, ‘ chukh ʦ^{a}h autār
‘ wuchan chukh-nā hĕwan jigaras mĕ chum nār 1560.

‘ samay ḍyūṭhum sẹ̆ṭhāh wŏñ sõpüñ^{ü}s sēr
‘ chuh ökh^{ü}r^{ü} gara gaʦhun^{u} nērun^{u} gaʦhĕm ʦēr 1561.

‘ bŏh nay nēray ʦĕ kyāh wŏñ myôn^{u} chuy gam
‘ gaʦhiy dȧr^{i}yāwa-sünz^{ü} akh pã-phyorāh kam 1562.

‘ gŏḍañ akh bĕñĕ yĕs tiʦh^{ü} āsi gamkhār
‘ dŏyum^{u} āsakh ʦ^{a}h Nārān pāna autār 1563.

‘ trĕyum^{u} trĕnaway barādar chiy balāvīr
‘ zamīnas-sũty suwān ākāsh az-tīr 1564.

‘ poz^{u} ay bōzakh tasallī gōm az-zān
‘ mudā ôsum ʦĕ wātȧn^{i} yim z^{a}h santān 1565.

‘ dayā kar wŏñ ʦĕ kyāh chĕy māy myŏñī
‘ ʦ^{a}h gaʦh phīrith shurĕn kar pör^{i}zönī ’ 1566.

dŏnaway lōla-sũtin tati dazān ös^{i}
sŏrga-manza rāsa-manḍul zan grazān ös^{i} 1567.

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karani log^{u} Rāma-juv tas zāra-pāra
lüj^{u}s sa-ti katha wananē wāra-wāra 1568.

79. RĀMA'S SUPPLICATION.

(Metre, *Accentual.*)

Rāma tsandran dop^{u}, ' bar mutsarē
' karī ānand panani garē 1569.

' kazȧl^{i} gayĕkh azala ôsuy
' kashṭ tsôluth Yīshŏr^{i} tsĕ kôsuy
' vyād vig^{a}n wŏñ na sŏndarē
' karī ānand panani garē 1570.

' kȧm^{i} kür^{u}kh hiyĕ-māl zāyĕ
' pāna tshāran chuy nög^{i}-rāyĕ
' tshāyĕ rōzun^{u} kōtāh zarē
' karī ānand panani garē 1571.

' bōz, wŏnduk^{u} gam gōsa tsaliy
' rōz prasan, shẹ̄th^{a}r galiy
' sōz wuch, bĕh panani garē
' karī ānand panani garē 1572.

' bār tuluth sār sôr^{u} ôwuy
' gār tsôputh tamannā drôwuy
' tār lagith panani garē
' karī ānand panani garē 1573.

' hāv mŏkh bāv goy^{u} kyāh tsĕ gōsa
' trāv malāla wŏñ ȧch^{i} mĕ lōsa
' thāv tsĕtas Day kyāh karē
' karī ānand panani garē 1574.

' rüch^{ü} karith achĕ-manz thāwath
' driy hövith driy hāwanāwath
' triyĕ tsālun^{u} pazi tāra tarē
' karī ānand panani garē 1575.

' wātihiy kar sāmāna trāwun^{u}
' sūd kyāh nēri suh mūd^{u} Rāwun
' hōl kyāh goy^{u} môl^{u} kas na marē
' karī ānand panani garē 1576.

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'gār roṭuth tám^{i}-sanzi vērē
'yus marith gatshi kati phērē
'gam khěna rath māz harē
'karī ānand panani garē' 1577.

Rāma-tsandran yāñ tiy won^{u}nas
pěyě wasith jalāv hyot^{u}nas
lüj^{ü} sa tsāpani panañě narě
'karī ānand panani garē' 1578.

shīna-möñ^{ü} zan věsarana āyě
tami won^{u}nas panañě jāyě
'kami tsě won^{u}nay buk^{a}r^{i} darě
'karī ānand panani garē 1579.

'bōz kath chum-na pōshěn-pāyā
'tōshě kath chěm wanith māyā
'rōshi dyut^{u}nam makh pōshě-tharě
'karī ānand panani garē' 1580.

yiy wŏndas gay hiyě-mālē
tami-khŏtan dūrěr tsālē
'rinda bōzakh zinday marē
'karī ānand panani garē' 1581.

lōla-nāruk^{u} jalāv roṭun
nīla-waṭh sīna panun^{u} tsoṭun
yětsh yěs āsi suy lōl barē
'karī ānand panani garē' 1582.

gāsh yith biyě prakāsh anun^{u}
lōla-almāsa-sūty wŏnda khanun^{u}
pŏkhta sŏpani man mŏkta harē
'karī ānand panani garē' 1583.

mājě Dīviyě-kun gayě shěran
ös^{ü} rātas līlā karan
zūn zan ös^{ü} lüj^{u}müts^{ü} darē
'karī ānand panani garē 1584.

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80. SĪTĀ'S RESPONSE.

(Metre, *Accentual.*)

'māra kür^{u}nas ȧm^{i} māramatī
'Pārwatī kar myôn^{u} cāra 1585.

'mājĕ zāyĕs drüts^{u} yĕli hūr^{u}m
'krāni drāyĕs tamannā sūrum
'lāni ôsum amis sūtin
'Pārwatī kar myôn^{u} cāra 1586.

'zĕwawunuy phȧr^{i} rĕsh^{i} ta panḍith
'kŏli tshunanöv^{u}has küñ^{u} ganḍith
'chiṃ mĕ wasan yĕma-guma tatī
'Pārwatī kar myôn^{u} cāra 1587.

'kŏli tshuñ^{u}nas yĕli bŏh mājĕ
'tati phorum Zanakh rāja
'na-ta māryēyĕnas kōna tatī
'Pārwatī kar myôn^{u} cāra 1588.

'myul^{u} dyut^{u} karith Vishāmitran
'kōna lôn^{u} chum mĕ wŏñ pĕtaran
'gaib sōpȧn^{i} tim ti haibatī
'Pārwatī kar myôn^{u} cāra 1589.

'suy ath sĕndi apōr tarē
'yus wŏñ nēri panani garē
'suh na yus myön^{i}-pöṭh^{i} yit^{i} marē
'Pārwatī kar myôn^{u} cāra 1590.

'wardana-vēri būrzay mĕ gȧnḍim
'röñ^{u}-āsana kŏh bāl tshȧnḍim
'wŏñ gayĕs kīwal bŏh yitī
'Pārwatī kar myôn^{u} cāra 1591.

'bāwa wŏñ kas yĕli gōm trövith
'kyāh wana nāv mandachövith
'Rāwanas myön^{i} paripāph khatī
'Pārwatī kar myôn^{u} cāra 1592.

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'tám^{i} niyĕnas yĕli tami hāla
'mājĕ panañĕ kür^{ü}nas hawāla
'kyāh wanith hĕka tas chĕh satī
'Pārwatī kar myôn^{u} cāra 1593.

'ada zöñ^{ü}nas tami azöñ^{ü} mājĕ
'villa wán^{i} wán^{i} tami ashka gājĕ
'mashka karĕnam shurĕn sūtī
'Pārwatī kar myôn^{u} cāra 1594.

'shur^{u} zöñ^{ü}nas karĕn shur^{i}-bāshĕ
'zölith löj^{ü}nas bŏh wālawāshĕ
'dēwatā sör^{i} gay āra-k^{ü}tī
'Pārwatī kar myôn^{u} cāra 1595.

'anth zônum na yith bawa-saras
'gaṭa kür^{ü}nam ta bŏh kyāh karas
'shĕchĕ lazanas tsĕ pāph khátī
'Pārwatī kar myôn^{u} cāra' 1596.

yüts^{ü} wodun, 'kūr^{ü} kaīsi ma zĕyin
'zĕyi yĕli ta almās khĕyin
'kūr^{ü} zāyĕs sūr gōm yitī
'Pārwatī kar myôn^{u} cāra 1597.

'kōrĕ āsüñ^{ü} gatshi ḍĕka-sĕdath
'na-ta brō̃ṭhạy gatshi hĕñ^{ü} sa wath
'taway bŏh tshāḍath panañĕ watī
'Pārwatī kar myôn^{u} cāra 1598.

'kyāh bŏh wana, tám^{i} sŏrga-wāsan
'patsh üñ^{ü}n āman ta khāsan
'won^{u} dēwau, "Sītā chĕh satī"
'Pārwatī kar myôn^{u} cāra 1599.

dēwatā āy sökhī dinē
'möl^{i} būzus ta log^{u} riwanē
driyĕ höv^{i}nas tám^{i} dāri-chĕtī
'Pārwatī kar myôn^{u} cāra 1600.

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‘ tō-ti panun^{u} pazun^{u} pôlun
  ‘ kruha-baděn ogun zôlun
‘ yith^{i} pralay chyā bŏv^{i}mȧtī
  ‘ Pārwatī kar myôn^{u} cāra 1601.

‘ böl^{i} wañānas chuy ādan
  ‘ köl^{i} rāway thowum na zāh kan
‘ bara kür^{ü}nas ȧm^{i} sūramȧtī
  ‘ Pārwatī kar myôn^{u} cāra 1602.

‘ tyūt^{u} wodum sahlāba wunyōm
  ‘ ashi-sŭty sôr^{u} samsār wanyōm
‘ wan ts^{a}h rōzakh kati mětsi-datī
  ‘ Pārwatī kar myôn^{u} cāra 1603.

‘ Dayě–lön^{i} yěli paigām būzun
  ‘ ada Halmot^{u} Ludar sūzun
‘ “ vyād güj^{ü} wŏth mě-sŭty satī ”
  ‘ Pārwatī kar myôn^{u} cāra 1604.

‘ pāna yot^{u}-tām môrun Rāwun
  ‘ ôsus lūkan děmāg hāwun^{u}
‘ gōsa kus gōs tröv^{ü}nas tatī
  ‘ Pārwatī kar myôn^{u} cāra 1605.

‘ bara kür^{ü}nas bŏh shyāma-sŏndar
  ‘ sara kür^{ü}nas nāras andar
‘ dara löj^{ü}nas chivēmȧtī
  ‘ Pārwatī kar myôn^{u} cāra 1606.

‘ püṭ^{ü} achě dits^{u}n pōlöd^{i} pacě
  ‘ khŏṭ^{ü} bŏh drāyěs tami kahwacě
‘ goṭ^{u} gatshith āyěs bŏh tatī
  ‘ Pārwatī kar myôn^{u} cāra 1607.

‘ gari tshuñ^{ü}nas něbar kaḍith
  ‘ shrākh dits^{ü}nam wölinjě barith
‘ wākh ôsum wŏñ mara yitī
  ‘ Pārwatī kar myôn^{u} cāra 1608.

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'gari panani akh rāth bür^{u}m
sāph wantam kŏsa hān kür^{u}m
'kara kyāh kȧm^{i} won^{u}nas "satī"
'Pārwatī kar myôn^{u} cāra 1609.

'lashĕ ganjĕnam nārañĕ tshaṭa
'pashĕ kōtāh kür^{u}nam gaṭa
'biyĕ kür^{u}nas shĕrmanda tatī
'Pārwatī kar myôn^{u} cāra 1610.

'zōm^{ü} kür^{u}nam nic^{ü} kathi-hanā
'gōm na wŏndas yih böz^{i} chĕh bŏnā
'kōm^{ü} gayĕm mĕ kas sūtī
'Pārwatī kar myôn^{u} cāra 1611.

'tīr dit^{i}nam wölinjĕ barith
'göm tim tīr jigaras tarith
'atha-sūty gĕv moth^{u}nam satī
'Pārwatī kar myôn^{u} cāra 1612.

'nāra-tĕmb^{a}r phambas pĕyĕm
'wuch^{i}tav wŏñ kūt^{u} jalāv hĕyĕm
'rĕh phaṭith nēri pĕṭh^{i} parbatī
'Pārwatī kar myôn^{u} cāra 1613.

'nāl wol^{u}nam lŏküṭ^{ü} bŏh güj^{ü}s
'bāl tshuñ^{ü}nas zālan lüj^{ü}s
'hāl kyāh lāl gayĕm mĕ chȧtī
'Pārwatī kar myôn^{u} cāra 1614.

'āyĕ tas kōna balāy achĕn
'lāyĕ tas kōna gatshān achĕn
'drāyĕ tas kōna zĕv kārĕ-patī
'Pārwatī kar myôn^{u} cāra 1615.

'yus yĕs jōrĕ-judöy^{i} karān
'Day tas kōna wath rāwarāwān
'chus kōna wasan yĕma-guma tatī
'Pārwatī kar myôn^{u} cāra 1616.

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'sirī wötith chuy hani-hanē
'tsari prakāshĕ tsĕy pāna wanē
'bōz kyāh wani Sarasötī
'Pārwatī kar myôn^{u} cāra' 1617.

81. RĀMA'S ENTREATIES AND SĪTĀ'S REFUSALS. AT DAWN VĀLMĪKI INTERVENES.

(Metre, *Accentual.*)

lōla-sūtin osh^{u} ös^{u} trāwan
chĕs na mulay bar mutsarāwan 1618.

tȧm^{i} won^{u}nas, 'yim kam khȧtim pāph'
tami won^{u}nas, 'rūduy na yinsāph
'kas tsĕ chukh yim nĕhadāv hāwan'
(chĕs na mulay bar mutsarāwan) 1619.

'pāph warzith chuh yihuy myôn^{u} mālyun^{u}
'tāpa yit^{i} yĕs dazān ôs^{u} tālyun^{u} *
'kas chih wöriv^{i} mĕ zan wath rāwarāwan'
(chĕs na mulay bar mutsarāwan) 1620.

tȧm^{i} dop^{u}nas tōra, 'kar khānadörī'
tami dop^{u}nas, 'tröv^{i}mȧt^{i} chim mĕ söriy
'yit^{i} bihith kaīsi buth^{u} chĕs na hāwan'
(chĕs na mulay bar mutsarāwan) 1621.

tȧm^{i} dop^{u}nas tōra, 'rachath bŏh wŏñ jān'
tami dop^{u}nas tōra, 'wuñĕ chĕs bŏh larzān
'yith suh Lȧkh^{i}man nith mā tshunĕm wan
(chĕs na mulay bar mutsarāwan) 1622.

'bĕh ts^{a}h pānas rĕh chĕm wuñē jigaras
'khār wuñ chĕs kuñ^{ü} ta kīwal zi bēkas
'chĕs-na môsum chukh ts^{a}h mĕ tambalāwan'
(chĕs na mulay bar mutsarāwan) 1623.

wŏnda tas gav zan dor^{u} sang-i-khāra
Rāma-tsandran wañānas wāra wāra
'man chuh tsantsal tan diwān ôs^{u} grāwan'
(chĕs na mulay bar mutsarāwan) 1624.

* V. l. *tāpa-nishĕ yĕm^{i} roch^{u} myôn^{u} tālyun^{u}.*

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biyĕ won^{u}nas, ‘ sūr^{ü}m wŏñ jawönī
‘ kar tulith hĕka yim bār cyönī
‘ chum-na tākath tan bŏh wŏñ nāra nāwan
(chĕs na mulay bar mutsarāwan) 1625.

‘ hōsh nyūtham tsĕ pōshĕ-nūla
‘ mŏshka bab^{ü}r^{ü} küḍ^{ü}thas bŏh mūla
‘ kŏng zöj^{ü}thas zan āma-tāwan
(chĕs na mulay bar mutsarāwan) 1626.

‘ chĕm-na tsĕ-rost^{u} biyĕ kĕ̄h wŏmēdā
‘ ts^{a}h las gatshanay kaitsāh tsĕ paidā
‘ gachĕ-kuṭhĕn achĕ-pōsh chih chāwan
(chĕs na mulay bar mutsarāwan) 1627.

‘ myāni lōluk^{u} tsĕ wŏñ sūruy tamannā
‘ chĕs bŏh titsh^{ü}y yitsh^{ü} tĕli ös^{ü}s sa Sītā
‘ āzmôw^{u}mot^{u} biyĕ kyāh āzmāwan
(chĕs na mulay bar mutsarāwan) 1628.

‘ kātsa zūni lôg^{u}tham nĕth tsĕ grônuy
‘ poz^{u} wanun^{u} kyāh wŏñ zāna cyônuy
‘ khĕñ^{ü} bŏh dits^{ü}thas gŏ̄ṭan biyĕ kāwan
(chĕs na mulay bar mutsarāwan) 1629.

‘ nād dit^{i}may dit^{i}tham zāh na ālav
‘ död^{i} būzim s^{a}hau shĕzdau ta shālav
‘ vyād müṭh^{ü}müts^{ü} biyĕ chukh yād pāwan
(chĕs na mulay bar mutsarāwan) 1630.

‘ hĕth bŏh yĕli yiy ös^{ü}s āmüts^{ü}
‘ thath^{ü}r^{ü}-gāsa zan bŏh ös^{ü}s mājĕ zāmüts^{ü}
‘ khĕth tshuñ^{ü}nas tamiy bŏh ādam^{i}-khāwan
(chĕs na mulay bar mutsarāwan) 1631.

‘ yĕm^{i} rĕsh^{i} yit^{i} rüch^{ü}nas bŏh wāray
‘ tsür^{ü} gömüts^{ü} ös^{ü}s yāñ awāray
‘ wandahös tas cashma-pampōsh bŏh pādan
(chĕs na mulay bar mutsarāwan) 1632.

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'lūb tamannā söriy mĕ drāyēm
'bāra-kȧṇḍ^{i} yĕli khōran ṭsāyēm
'wŏnda dod^{u}mot^{u} kĕtha shĕhalāwan
(chĕs na mulay bar muṭsarāwan) 1633.

'zēṭh sūrith mọnj^{u}-hōr yām chôwum
'pŏh^{i}-pan zan mĕ sāmāna tām trôwum
'vīrĕ-hȧnd^{i}-pŏṭh^{i} dŏdaryēyĕm tatiy tan'
(chĕs na mulay bar muṭsarāwan) 1634.

röt^{i}-rātas kür^{ü}kh tȧt^{i}thiy husyörī
kōna lagakh pādan nĕth bŏh pörī
ös^{i} pānavüñ^{ü} wŏndȧk^{i} gōsa bāwan
(chĕs na mulay bar muṭsarāwan) 1635.

rāth sūrith sub^{a}han yāñ phọl^{u} gāsh
hyot^{u} trāwun^{u} sūrĕn brōṭha prakāsh
rĕsh^{i} dop^{u}nas, 'ṭs^{a}h bĕh pānay mananāwan'
(chĕs na mulay bar muṭsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH SĪTĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS RĀMA TO RETURN TO AYŌDHYĀ AND THERE PREPARE A SACRIFICE, TO WHICH HE PROMISES TO BRING SĪTĀ.

(Metre, *Hazaj*, ◡ - - -, ◡ - - -, ◡ - -.)

dopus ada rĕsh^{i}, 'muṭsarus bar kŏmörī
'khĕmā kar chuy karan bartā ṭsĕ zörī 1637.

'ma dis yüṭs^{ü} tūl chuh bartā jān cīzā
'karus khạdmath ṭsĕ gạnz^{a}rāviy azīzā. 1638

'ma kar gaphlath muṭsar bar chus sĕṭhāh hōl
'gaṭshus sūtin bariy yuth^{u} pazi tyuth^{u} lōl 1639.

'prabātan pūz kar biyĕ darm tay dān
'wandụn^{u} gaṭshi bartahas pananis panun^{u} pān 1640.

'triyĕn sīwā karüñ^{ü} gaṭshi bartahas-kun
'ṭsalan pāph sör^{i} biyĕ zanmas na chukh yun^{u} 1641.

'chuh bartā zöñ^{ü}-kin^{i} Bhagawān mānun^{u}
'karus sīwā tamyuk^{u} phal chuy prakạṭh nyun^{u} 1642.

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'chuh vīdas-manz sĕṭhā won^{u}mot^{u} chĕh sath kath
'triyĕn sīwā karūñ^{ü} gatshi bartahas path 1643.

'gŏḍañ gatshi tsarana-kamalan mīṭh^{i} tas din^{i}
'chalith pād tȧm^{i}-sȧnd^{i} tawa-pata gatshan cĕn^{i} 1644.

'karus sīwā barus lōl shēr zānun
'sŏbŏz^{ü}-sūty Rāma-juv Nārān mānun 1645.

'yih chĕy sath kath chuh bartā pāna Bhagawān
'tamis sīwā karith Vaikunṭh chih prāwān 1646.

'ts^{a}h chĕkh butarāth bartā zān ākāsh
'pakus sūtin karan sōriy tsĕ shābāsh 1647.

'pakus sūtin ma kar tōkhūr^{ü} kadam tul
'sŏbŏz^{ü}-sūtin zān myôn^{u} nēr chĕy sul 1648.

'yih kami-putshy chĕkh amis-pĕṭh bar karan band
'chuh ath-pĕṭh kyāh hasar wātakh na zāh and' 1649.

dapus tami tōra, 'rĕsh^{i}-bāyō yih mō wan
'amis-nishĕ chuy barābar dōst dushman 1650.

'zakh^{a}m ȧm^{i}-sȧnd^{i} balȧn^{i} pānas bē-dawāh chiy
'akis bāmas amis dah lach hawā chiy 1651.

'yih chuy hath-gor^{u} pŏrush cyōñ^{u}y mĕ driy chĕm
'amis kar chĕy khabar, "kath jāyi triy chĕm" 1652.

'tithiy dŏda-shur^{i} siphath nābad-phalyau-sūty
'nĕhāl āwāra nābad khĕth kȧrin kūt^{i} 1653.

'tyuthuy chus dil kuniy kāh kath chuh bōzān
'mulay chuna ada, rĕsh^{i}-bāyō, yih rōzān 1654.

'sĕṭhāh gam hyot^{u} mĕ path ārām na zāh ām
'tsōdūsh^{ü} candrama chĕs Sītā mĕ chum nām 1655.

'amis-sūty zahr-tsāpun^{u} lōla-thāwun^{u}
'amis-nishĕ som^{u} chuh rạch^{a}run^{u} rāwarāwun^{u} 1656.

'yih kĕtshāh aḍijĕ tay rath māz mĕ ôsum
'tih zôlum, zālanan zangāra kôsum 1657.

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'mĕ kẽh wŏñ chum na Rāmanē nāwa-rostuy
'dazan chum dīph nĕḅ^{a}rimē wāwa-rostuy 1658.

'phuṭith phônūs zi ṭhīkyā ʦȭg^{u} wāwas
'karān ālüʦ^{ü} pawan pĕṭh Rāma-nāwas 1659.

'na rūz^{u}m tan ta man ta wāsanā wŏñ
'yih kẽh sôruy tih kẽh suy bāsanāwun^{u} 1660.

'amis-nishĕ sȭth-kālas yĕm^{i} na kẽh wow^{u}
'harud aʦanay gŏḍañ suy chuy diwan now^{u} 1661.

'amis Rāma-ʦandras path yĕs galith pān
'suh āsyā myön^{i}-pöṭhin hāl-i-hairān 1662.

'kariy sīwā bariy yus tas sĕṭhāh lōl
'gaṇz^{a}r bā ám^{i} suh táth^{i} nāras-andar zôl^{u} 1663.

'gaʦhan nazdīkh yĕs āsiy ba-darshĕn
'wuchan gulzār tas-nishĕ dūri rōzan 1664.

'mĕ kor^{u}nam ʦas ta chĕs bēkas gamüʦ^{ü} khār
'ʦ^{a}h wantam wŏñ chuh bartā Rāma-autār 1665.

'sŏkhas wötith mŏkhas bŏy^{i}nas namaskār
'dŏkhas-pĕṭh wātanöv^{u}nas cāra lācār 1666.

'niyĕm pānas-sũtin gēlĕm yih badzāth
'ahankāras khotum hīthāh logum gāth 1667.

'ʦolum tröwith bŏh kot^{u} lāras zanāna
'taway yuth^{u} rōsh ʦhōḍum pön^{i}-pāna' 1668.

tih būzith Rāma-juv yüʦ^{ü} gav awāra
wanani log^{u} tas rĕshis, 'ath kyāh chuh cāra 1669.

'yih yĕʦh ös^{u} Yīshŏras bōzana na kẽh ām
'logus dar-māda nāhaka gōs badnām' 1670.

dopus tám^{i} rĕsh^{i}, 'ʦ^{a}h chukh autār pānay
'karun^{u} ôsuy lukan-hond^{u} gav bahānay 1671.

'satī Sītā chĕh zanmas būm āmüʦ^{u}
'Zanakh rāzas ti mĕʦĕ-tala ös^{ü} drāmüʦ^{ü} 1672

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‘ sĕṭhāh zörī karan tsĕy-kun ganḍith man
‘ wandan dĕn-rāth tsĕy zuv jān pādan 1673.

‘ tshuñ^{ü}th tröwith tsĕ maṣh^{e}röv^{ü}th asünz^{ü} māy
‘ tih mā gạnz^{o}ruth wanas-manz kyāh chuh tas pāy 1674.

‘ ts^{a}h gatsh nagaras-andar wŏñ gōsa gam trāv
‘ tayörī kar jagák^{i} sāmāna sộmb^{a}rāv 1675.

‘ tsĕ pata zörī karith tot^{u} wātanāwan
‘ madāray wāra wāra mananāwan 1676.

‘ wanas rātas dŏhas tim tim bahānay
‘ yimas sũtin anan tot^{u}-tām bŏh pānay ’ 1677.

83. RĀMA PREPARES THE AŚVAMĒDHA SACRIFICE. HE SENDS ŚATRUGHNA TO SEEK SĪTĀ.

yih shĕch^{i} būzith pakan sŏn rŏph chakan drāy
rĕshis rukhsath hyotukh Ojudyā-nagar tsāy 1678.

kür^{ü}kh shödī munödī drāyĕ bāzör^{i}
samith rĕsh^{i} āy yĕgñĕs-pĕṭh tsŏwāpör^{i} 1679.

kür^{ü}kh jāyāh mukarar bīṭh^{i} bröhman
karani lág^{i} zaph Dayĕs-sũty gonḍ^{u} timau man 1680.

dapan, pūr^{i}-kin^{i} bŏnā bīṭh^{i} sĕd ta sannyās
pachim^{i}-kin^{i} akh Wasishṭh mahā-ryosh^{u} ta biyĕ
[Vyās 1681.

dachin^{i}-kin^{i} byūṭh^{u} Agasty Nārad mŏnīshŏr
wŏtár^{i}-kin^{i} sāri samsārák^{i} rĕshīshŏr 1682.

biyĕn tarphan bihith ös^{i} ātmajñönī
giyān bāwan ta hāwan pör^{i}zönī 1683.

samith āmát^{i} tapīshŏr sĕd ta biyĕ sād
korukh āramb tulukh yĕkh-bār yih samwād 1684.

wanani lág^{i} Rāma-tsandras-kun ba-yĕkh-jā
‘ tsĕ-sũty az yĕgñĕ-manḍalas shūbi Sītā 1685.

‘ satüc^{ü} sökhī chĕh yiy, “ triy sũty āsüñ^{ü}
‘ “ sapani ashŏmēd saphal biyĕ vyād kāsüñ^{ü} ” ’ 1686.

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daram pôlun pozuy yāmath tih būzun
Shěturgun anani tas Sītāyě sūzun 1687.

hukum būzith gatshith tot^{u} wôt^{u} lārān
ryoshwāh ḍyūṭhun prakaṭh zan pāna Nārān 1688.

paran pěv tas rěshis kor^{u}nas namaskār
'manak^{i} dŏkh tröv^{i}tav wuch^{i}tav tasand^{i} kār' 1689.

shěran sõpon^{u} ta wan^{i}nas sör^{i} kāran
'satī Sītāyě Rāma-autār chuh tshāran 1690.

'dayā kar wŏth ts^{a}h Sītā mananāwun
'ts^{a}h yis sũtin ta tas-nish wātanāwun' 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO THE GODS, BUT IT IS LOCATED AT SHĚNKARPŌR.

tih būzith gav suh ryosh^{u} tas karani zörī
'gamuk^{u} chal mal ts^{a}h chěkh nirmal kŏmörī 1692.

'patim^{i} gam gõsa tshun trövith ṭ^{a}kan něr
'garas-kun pakh ts^{a}h wŏñ pananis sŏras phěr' 1693.

satī Sītāyě būzith tãñ tshuṭ^{ü}n bākh
kaňěn tam^{i}-sandi wadana yuth^{u} sapan^{i} cākh 1694

dopun, 'kětha-pöṭh^{i} gatsha tath Ojudyāyě
'"kaḍith tshuñ^{ü}müts^{ü}," dapan, "wuñ pāna āyě" 1695.

'lashěn-hünz^{ü} rěh dilas chěm gõm bědād
'pashěn chěs yüts^{ü} hashěn kyāh bāwa rōdād 1696.

'amā kyāh kara, yih ryosh^{u} chum yistāda
'diyěm shāphāh gatsha mā khār zyāda' 1697.

tih wŏbarôwun wanith tami tãñ tim drāy
Shětrugnas sũty hěth Ojudyāyě-manz tsāy 1698.

jagas Wölmīkh munīshŏr wôt^{u} tshārān
tamis-pata āyě Sītā pāna lārān 1699.

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yiwan yĕli ḍīṭh^{u} Sītā Rāma-tsandran
jagas-manz tsāyĕ man tas ôs^{u} harshĕn 1700.

paran pĕyĕ Rāma-tsandras tsår^{i} wånin zār
prayĕm bor^{u}nas sĕṭhā kor^{u}nas namaskār 1701.

'wanum kyāh chum hukum wuñ-kĕn bŏh āyĕs
'phür^{ü}m pānas korum kyāh mājĕ zāyĕs' 1702.

dopus tåm^{i} tōra, 'kar nirmal panun^{u} pān
'rĕshĕn-hünz^{ü} hāv driy sör^{ü}y tsaliy hān' 1703.

tih būzith lüj^{ü} wanani Nārāyĕnas-kun
'Niranzana kyāh mĕ-pĕṭh bēdād yih sŏpon^{u} 1704.

'gayĕs āwāra yüts^{ü} Yīshŏr prakaṭh nēr
'adari samsāra-nishĕ sapüñ^{ü}s sĕṭhāh sēr 1705.

'dazan chĕs yüts^{ü} razan kyāh pān khôrum
'ts^{a}h dim sökhī na-tay tan nāra zālum 1706.

'chĕsay nirmal mĕ yit^{i} drĕshṭanth hāwum
'yatiy āmüts^{ü} bŏh chĕs tot^{u} wātanāwum' 1707.

sa Sītā yiy wanan wuṭh ös^{ü} phēshān
pashĕn tim rĕsh^{i} ta yāmath ös^{i} ḍēshān 1708.

tasond^{u} sath wākh Dayĕn būz^{u} ôs^{u} r^{o}t^{u} sāth
judā sŏpüñ^{ü} tamiy vizi pāna butarāth 1709.

prakaṭh gayĕ būm nishĕ Sītāyĕ āyĕs
wonun tas, 'cāra kĕh na lön^{i}-nyāyĕs 1710.

'sĕṭhāh tsôluth saphar tay pān gôluth
'satī rūz^{ü}kh sŏdarmuk^{u} wāda pôluth 1711.

'ṭ^{a}kan wŏth khas ts^{a}h pĕṭh yith wŏñ vimānas
'yitic^{ü} lay trāv ts^{a}h pakh pananis makānas' 1712.

tih būzith khüts^{ü} prangas wütsh^{ü} būmi-manz-bāg
wasith gayĕ Rāma-tsandrun^{u} hĕth dilas dāg 1713.

samith ākösh^{i} wuchani āy dēv darshun
karani Sītāyĕ låg^{i} tim pōshĕ-warshun 1714.

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tanay-pĕṭha az-dŏhas-tāñ tim Trĕkāran
diwan wán^{i} sani wŏgani prath jāyĕ tshāran 1715.

wasan Pātāl akh tshāran ba-ākāsh
trĕyum^{u} samayĕs wuchan prath jāyĕ prakāsh 1716.

rĕshis ada pryutsh^{u} timau, ‘ tsüj^{ü} kami gāma
‘ harān osh^{u} yüts^{ü} paran gayĕ “ Rāma Rāma ” ’ 1717.

dopukh tám^{i}, ‘ Ḍōri Shĕnkar-pōri manz-bāg
‘ wasith gayĕ Rāma-tsandrun^{u} hĕth dilas dāg 1718.

‘ kruhāh akh manza tot^{u}-tām az-Kurīgām
‘ wasith yĕli gayĕ tĕli bōzana mĕ tát^{i} ām 1719.

‘ wuchum tati dōrĕ-manz akh nāgarādāh
‘ hyotum Sītāyĕ-kun lāyun mĕ nādāh 1720.

‘ dopum, “ mātā satī Sītā nĕbar nēr
‘ “ chuh prāran Rāma-juv kor^{u}thas sĕṭhāh tsēr ” ’ 1721.

‘ tih būzith nāgarādas wŏṭh^{u} talôtum
‘ tyuthuy yuth^{u} shōra-sūty kōpyēy rum rum 1722.

‘ chĕyĕy yĕtsh gatsh wuchun hāviy sa darshun
‘ pĕwan yĕli chuy zamīnas pōshĕ-warshun ’ 1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE ṚṢIS CONSOLE HIM. HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ AND LAVA KING OF LAVAPURA (LAHORE).

tih ḍīshith yüts^{ü} sapon^{u} krūdī suh Shrī-Rām
khüñ^{ü}n mēts^{ü} būm gömüts^{ü} ös^{u} bŏna trām 1724.

wanani log^{u}, ‘ kyāh mĕ kor^{u} Sītāyĕ-pĕṭh hāl
‘ harith rath yüts^{ü} tsalith gayĕ zēr-i-Pātāl ’ 1725.

rĕshyau yāñ ḍyūṭh^{ü} ta kor^{u}has dam dilāsa
badan nôw^{u}has ta wol^{u}has khāsa tāsa 1726.

wanani lág^{i} tas, ‘ sĕṭhāh kür^{ü}than sa māra
‘ karĕth shur^{i}lāza gari kür^{ü}than awāra 1727.

‘ satī titsh^{ü} aina-nirmal pān hāwān
‘ sapüñ^{ü} shītal na pānas hān thāwān 1728.

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'patav-lākan parāyĕn tas tih būgun
'gŏḍañ yus āv zanmas Dảy[i] yih lyūkhun 1729.

'yĕtiy āmüts[ü] totuy gayĕ chuy-na kĕ̄h pāph
'yĕgañ samāph kar wŏñ trāv santāph' 1730.

madāray wāra wāra mananôwukh
giyānảk[i] shĕbd wản[i] wản[i] bōzanôwukh 1731.

suh Wölmīkh ryosh[u] giyān tas bōzanāwān
patav samsār chuy bram bāzĕ hāwān 1732.

timau yāmath yih won[u]has āv hōshĕs
karani log[u] nālamảt[i] tath ạgna-jōshĕs 1733.

tshunin darwāza wảth[i] tảm[i] prath khazānas
garīban ta atītan ditin dānas 1734.

rĕshĕn jōgĕn dyutun sŏn mŏkta jörī
mangani öhī logukh yüts[ü] karani zörī 1735.

suh phārĕkh byūṭh[u] ảnin tim ziṭh[i] z[a]h pharzand
harani log[u] osh[u] karani log[u] yiy timan sand 1736

'lasiv tŏh[i] wŏñ mĕ chiwa zuwa-jāna-khŏta ṭöṭh[i]
'hukumrönī kariv Yindrāza-sảnd[i] pöṭh[i]' 1737.

mŏkạṭa gonḍ[u]nakh kalas, 'gảtsh[i]nakh balāy dūr'
Kushĕs Kushĕwath Lawas tảm[i] dyutun Lôhūr 1738.

karani lảg[i] pāth[a]shöhī gōsa trôwukh
garīban bröhmanan darmārth thôwukh. 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO LEAVE THE EARTH. DEATH OF LAKṢMAṆA. RĀMA ASCENDS TO HEAVEN WITH BHARATA AND ŚATRUGHNA.

wumar sapüñ[ü]s barābar kảḍin kāh sās
dapan, Yĕm-rāza lögith brôhmunāh ās 1740.

wuchun yāmath wŏthith gav pyōs pādan
dopun tas-kun, 'tsĕ kĕtha thüv[ü]tham yih lādan 1741.

'prasan rūziv waniv kati chĕwa basan-jāy
'kunyuk[u] mā chum hukum yi-na man khĕyiv grāy' 1742.

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dopus tȧm^{i} mŏktasar, ‘ az kar ts^{a}h darbār
‘ wanay kĕh kath ts^{a}h wŏñ sõpan khabardār ’ 1743.

tih yāñ būzun korun mūkūph hyon^{u}-dyun^{u}
ba-khalwath byūṭh^{u} suh tas-sũtin kunuy zon^{u} 1744.

yih kĕh wanihēs tih tȧm^{i} brõṭh pāna būzus
đopus, ‘ Brahmā-juwan tsĕy-nish bŏh sūzus 1745.

‘ dopum tȧm^{i}, “ myāñi zĕvi kȧr^{i}zēs namaskār
‘ “ Niranzan pāna āmot^{u} chukh ts^{a}h autār 1746.

‘ “ koruth sôruy dyututh sŏn mŏkta dānas
‘ “ dayā kar wŏñ ts^{a}h khas pananis makānas 1747.

‘ “ na-tay chuy yūr^{i} rōzun asĕ ma lad bôr^{u}
‘ “ zayĕs wötith Dayĕs-pĕṭh kyāh karav zōr 1748.

‘ “ tshĕnith mā gatshi yih sum-sọ̄th^{u} chus bŏh khōtsān
‘ “ amā ȧs^{i} kyāh karav, tiy chuy tsĕ rōtsān ” ’ 1749.

tih būzith ārawal zan tas mŏkhas gav
sapon^{u} bãbari sŏkhas wötith dŏkhas pĕv 1750.

Narāyĕn pāna ösith tas tih gav krūṭh^{u}
wuchiv samsār sārĕn^{i} kyāh lagan myūṭh^{u} 1751.

ba-hukm-a-Rām Lȧkh^{i}man ôs^{u} raṭith bar
tatiy āyāv tot^{u} Durwās mŏnīshŏr 1752.

suh ryosh^{u} krūdī zi rüṭ^{ü}-rost^{u} timan-nish tsāv
sŏrith phuṭ^{a}run^{u} hukum Lȧkh^{i}man tatiy drāv 1753.

tamiy hīta asār samsār hôwun
ba-Gangā-tīr gatshith tȧm^{i} dēh trôwun 1754.

tih būzith Rāma-tsandras shūkh sõpon^{u}
hyotun mŏkh tas sirī sạ̄s zan tāñ nõpun^{u} * 1755.

shĕmith sāric^{ü} āsh trövith kür^{ü} tayörī
mĕṭh^{a}r böy^{i} ta wazīr bāndav sũty sawörī 1756.

korun rukhsath tamis nagaras khabar gay
samith tim drāy tröv^{ü}kh sāric^{ü}y lay 1757.

walith tani pöṭ^{i} wast^{a}r Rāma-juv drāv
Bharuth Shĕtrugn sũty hĕth, wŏñ ts^{a}h kan thāv 1758.

* The metre of this and the following verses is incorrect. Only one MS. is available.

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asan tim drāy, biyĕ söriy gay shūkas
khasani yĕli log^{u} Rāma-juv Vishṇu-lūkas 1759.

samith pata drāy tamis söriy nagar-lūkh
gayēy tås^{i}-sũty lōla trāvyōkh dŏkh ta boḍ^{u} shūkh 1760.

wanay kyāh shōr wọ̄th^{u} söris jahānas
khasith gay Rāma-tsandras-sũty vimānas 1761.

87. THE EPILOGUE.

Dayĕs-sũty kar ts^{a}h lay muh lūb yitiy trāv
marun^{u} sārĕn^{i} ta wuch rōzani kus āv 1762.

sŏyĕtsh phēriy wŏnduk^{u} nēriy tamannā
shĕran gatsh Rāma-tsandras lāg ts^{a}h Sītā 1763.

tsĕ yŏdwai Lav ta Kush chiy thav tihünz^{ü} āsh
gŏras ada bāv suh hāviy sũrĕ-prakāsh 1764.

(Metre, *Accentual.*)

nāma lēkha shyāma-rūpa lōl ām cyôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1765.

gāma gāma tshāran lūstim mĕ pād
wati wati wån^{i} diwan ditsāmay nād
nån^{i} göm sir yāra cāra nō mĕ zôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1766.

ok^{u} dŏh ta akh dŏy dŏyim^{ü} kas chĕh jāy
trĕy trĕgüñ^{ü} triyĕ-hond^{u} kar ts^{a}h wŏpāy
tsōram tsŏwāpôr^{u} ts^{a}y āsawôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1767.

pöntsam pönts prān myön^{i} prāran chiy
Shiwa Shiwa shāyi shāyi tshāran chiy
sath satam sŏbāv cyôn^{u} chum karma-lôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1768.

kashṭ kās ashṭamūrta kar mĕ rakhĕpāl
nawa dwār trọ̄p^{a}rith dyāna dīph zāl
navi kōna yod^{u} suh āsi prāni-khŏta prôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1769.

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dah dishĕ manza dikpāla lāla lō
dah akh yēkādashĕ Ludar wŏlō
bāh burja-manz-bāg bāg chāv myôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1770.

trayōdashĕ sūrĕ rūpa apamān ma kar
tsŏdüsh^{ü} zūni Sītāyĕ hān mō kar
punim^{ü}-haṇdi Rāma-tsandra kāstam mĕ grôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1771.

thawayō bŏh mŏshka-sūty tan növith
bāwayō sir sīna mutsarövith
rôvus bŏh yüts^{ü} kāl az bōzta myôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1772.

rôw^{u}mot^{u} yĕli lob^{u} lūb-i-lubāb bāv
'Rāma Rāma' trāv mō, wŏndas kath ts^{a}h thāv
rāvi yĕli hāvi kyāh hēyi mandachôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1773.

Dashĕrath tsand^{a}r chuy tröv^{i}zĕn na zāth
'Rāma Rāma' chuy wanan dŏh ta rāth
tim trĕh böy^{i} ḍēshan chih cyön^{i} trĕ-gōn
biyĕ wŏla sôn^{u} Rāma-tsandarō 1774.

dyāna cyāni dēwatā chih zinda gatshān
rākhĕs chih yit^{i} ruma ruma marān
rinda bōz kōna wŏnda zinda karōn
biyĕ wŏla sôn^{u} Rāma-tsandarō 1775.

Kīkī kŏköm^{ü} ōra-möj^{ü} chĕyō
yot^{u} yot^{u} gatshakh tot^{u} bŏh lārayō
wanayō wŏnda-vyād wāsanāyĕ shĕmôn^{u}
biyĕ wŏla sôn^{u} Rāma-tsandarō 1776.

Danḍakh-wana wana-manza tshāran chiy
wŏndaki bāga phŏli yĕmb^{a}
rōshĕ wŏla karayō pōshĕ-wars
biyĕ wŏla sôn^{u} Rāma-tsan 1777.

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pāma chĕm diwan vĕsa dāsa wŏlō
rāza-warna jōgi sannyāsō lō
vĕsa dāsa chĕm karan pitarĕñi-tôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1778.

sūty sūty ās athawās yāñ naniy
ādi anta wāsanā dās tāñ baniy
kūph kāsi tas yus wuchiy rūph cyôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1779.

athawās yod^{u} ʦĕ wumri-waīsi gaʦhiy
Shūrpanakh shĕch^{i} hĕth kaīsi nō gaʦhiy
tambalāvi shōr yuth^{u} khĕyi kabīla-krôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1780.

dŏn-hond^{u} sang mana ʦūri-pöṭh^{i} karun^{u}
mẹ̆tra-shẹ̆tra-bāv gaʦhi dūruy karun^{u}
shur^{i}-bāshĕ trāv wŏñ khur^{i} ta zāl ma wōn
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1781.

shẹ̆tra-rost^{u} shĕhr chuy man panun^{u}
sath sökhī chuy Lȧkh^{i}man panun^{u}
wŏla wȧl^{i} ʦali ʦūri yuth^{u} na bōz myôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1782.

lachĕ-nāvi gacha-kuṭhi watharôwumay
nawa-dwāra-sost^{u} shrūʦ^{u} gara thôwumay
Hara mō wŏñ dubāra dēh kar myôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1783.

sŏna rŏpa sāvi sāñi mandōri bĕh
lūb^{a}rāv ma na-ta gaṇḍi Lankāyĕ rĕh
ʦhĕta gaʦhi na zi lŏkacyāra pôñ^{u} samôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1784.

Halmata balavīra yūr^{i} wŏlō
lŏkacyāra böz^{i}gāra hā ḍābalō
lyukh^{u} hāv wȧl^{i} mō mĕ kar wŏñ krôn^{u}
biyĕ wŏla sôn^{u} Rāma-ʦandarō 1785.

ITI KAŚMĪRABHĀṢÔPANIBADDHĒ ŚRĪRĀMÂVATĀRACARITĒ LAVAKUŚAYUDDHÂKHYŌ DVITĪYŌ BHĀGAḤ.

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